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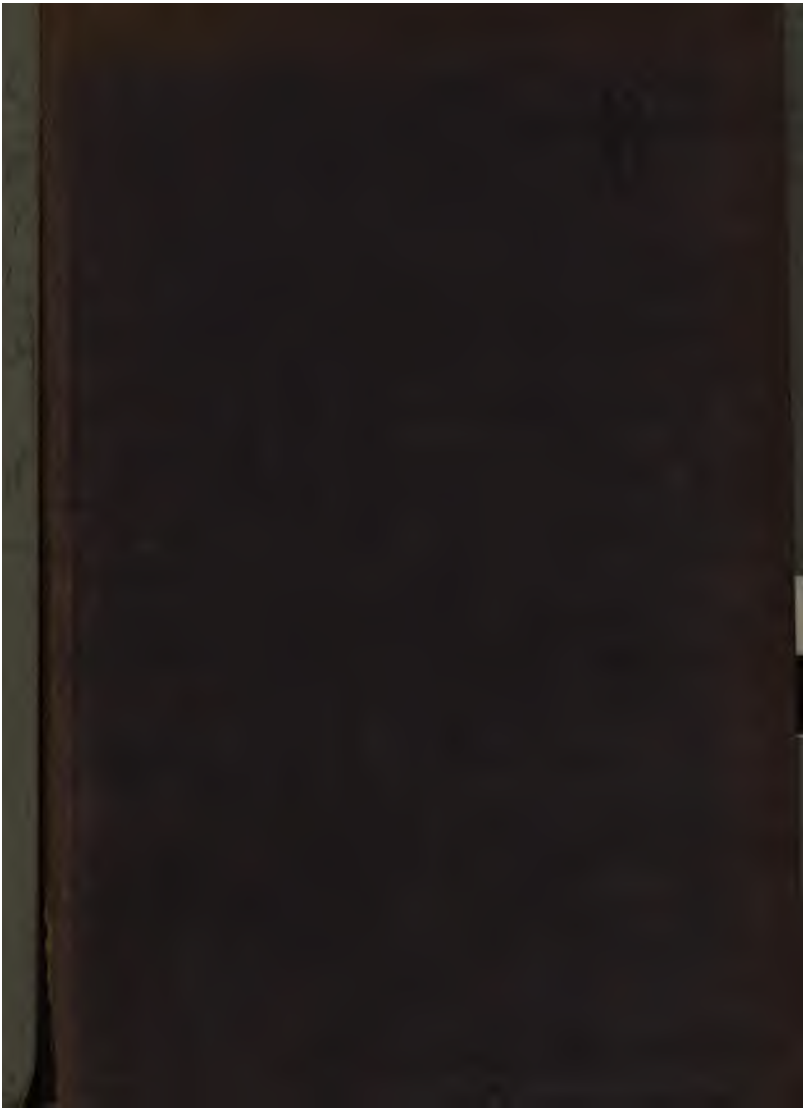

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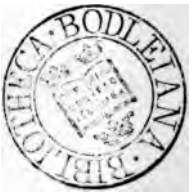
MANUAL

OF THE

BROTHERS AND SISTERS

OF THE

Third Order of Penance of St. Dominic.



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Notice.

THE following work has been translated, with a few unimportant abridgments and alterations, from the reprint of the treatise of the Rev. Père Feuillet on the Rule of the Third Order of St. Dominic, lately published at Ghent by the Rev. Father Moulaert in his work called *Nouveau Manuel du Tiers Ordre*, together with many of that editor's explanatory notes.

The Rule of the Third Order has been translated from the original Latin, as it stands in the book of the Constitutions of the Order; and the notes upon it are chiefly extracted from the observations on the Rule by the Most Rev. F. B. Hyacinth Cipolletti, then General of the Order, published in 1837.

Of the Rule

OF

THE THIRD ORDER OF ST. DOMINIC,

CALLED

THE ORDER OF PENANCE.

FIRST PART.

CHAPTER I.

OF THE EXCELLENCE OF THE RULE.

As the Saints are more enlightened than worldlings in the great matter of salvation, so has their charity been more ingenious in bringing out the means of raising souls to the state of Christian perfection. Certain it is that holy Baptism makes all those who are thereby regenerated unto grace, the religious of Jesus Christ; and that, without any habit to distinguish them from worldlings, without other convent than the Church, without other solitude than that of their own heart, other superior than their pastor, or other rule than the

maxims of the Gospel. But in most men, the want of reflection upon the holiness of their Christian state and profession causes them so entirely to neglect its duties, that the saintly founders of the Regular Orders in the Church of God have contrived the means of rendering men truly the religious of Jesus Christ, without necessitating them to go out of the world: this has been effected by prescribing to them rules and statutes which are no other than a summary of the duties of Christianity; so that they may regulate their conduct according to the spirit of our blessed Lord, and may imitate His obedience by their submission to a lawful superior; His poverty by a detachment of heart from the goods they possess; and His life of suffering by the mortifications that are enjoined them; thus fulfilling the three vows which all Christians have made in holy Baptism, wherein they were buried together with Jesus Christ.

This St. Dominic has charitably done, by the institution of his Third Order, which furnishes to those who are engaged in the ordinary occupations of life a way of becoming really religious men and women in the world; that is of living like perfect Christians, leading a holy life and conversation apart from the corrupt maxims of the world, and in the continual practice of purity, and all the virtues *proper to* their condition. The singular ex-

cellence of this Third Order, which is one of the most holy in the Church of God, may appear, 1. from the necessity for its establishment; 2. from its antiquity; 3. from its confirmation by the Holy See; 4. from its utility; and 5. from the great number of canonised and beatified Saints who have shed upon it the lustre of their virtues.

§ 1. *Of the necessity for the establishment of this Third Order.*

Heresy is a many-headed monster, which, though ever beaten, is ever found to rise again with recovered life, if it be not vigorously attacked. The Blessed St. Dominic having laboured for ten years in combating that of the Albigenses, saw with sorrow, in his journeys through France, Italy, and Spain, an immense number of heretics, who, not content with spreading their errors, and drawing over all whom they were able to infect, had arrived at such an excess of impiety and avarice, that they dared even to despoil the Church itself, and to appropriate its property to their own sacrilegious uses; to use violence against those who were consecrated to God, and to establish their pestilential errors by the shedding of Christian blood. Our sainted patriarch, burning with zeal for the glory of his God, undertook to establish an *order composed* of men of exemplary piety, who

should take up arms when lawfully commanded, in order to oppose themselves to the sacrileges and the violence of the heretics. This was the beginning of our Third Order. It embraced persons of every condition; but those who were married were not received without the written and formal consent of their wives, who thereby pledged themselves to permit their husbands to take up arms and expose their lives whenever the pressing necessities of the Church might call for their assistance. He prescribed to them a rule of life, and fixed a certain number of *Pater nosters* and *Ave Marias* to be daily recited in place of the canonical hours. He gave them a modest habit of black and white; and even engaged those who, with their wives, had sufficient virtue to consent, to live in the state of continence. The important services of this order to the Church, and the many renowned victories which its brethren gained over the heretics, may be seen in the histories of that period. It was called at first *the Militia of Jesus Christ;* but after the death of its sainted founder, when his name became celebrated from the lustre spread throughout the whole world by his heroic virtues, and by the wondrous miracles which almighty God was daily pleased to work at his tomb, those who embraced it were called the Brothers of *Penance of St.* Dominic. This name is given them

in a bull addressed to them in the year 1228 by his Holiness Pope Gregory IX.*

§ 2. *Of the antiquity of the Third Order.*

The zeal with which the Saints of God are inflamed partakes somewhat of the immensity of His Deity. When St. Dominic saw that the wives of those who had joined themselves to the Third Order were inclined to practise all its pious exercises no less than their husbands, he associated them also to his consecrated militia; not, indeed, to follow the army, nor to fight, but to give themselves up to prayer, to the works of mercy, and the practice of all the Christian virtues; engaging them to follow the same rule and form of living that he had before prescribed to their husbands. Their fervour and edifying lives had so great an influence, that vast numbers both of widows and maidens requested the same favour for themselves; and we read in our annals, that early in the 13th century the order was thus multiplied in an extraordinary manner. Amongst the number of virgins who received the habit of the order, some were found so inflamed with the love of God, that, aspiring to a state of higher perfection, they added

* Those who wish for a more detailed account may see it in the *Bullarium of the Order of Preachers*, vol. viii. p. 424, *De Consensu Bullarum*.

enclosure to their other rule; and in that retreat led a life approaching to those religious sisters who are called the *Second* Order, in contradistinction to the *First* Order of Brethren, which St. Dominic founded to labour for the salvation of souls by the ministry of preaching.*

* There still exist in the Church various kinds of Tertiaries, some living in the world, others living a collegiate or a conventual life. Of those living in the world, some wear the habit openly; and these commonly, on their profession, make the vow of chastity; whilst others wear only the scapular, and that secretly, under a secular dress. Some of both these classes of Tertiaries may be found living under the direction of the religious of their order, or of their own confessor, without being joined to any congregation; whilst others form congregations which assemble together at stated times every month, elect their own Prior or Prioress and other officers, and are governed by a Father-Director, appointed by the General or Provincial of the order. The rule of the Third Order seems to have been framed for the guidance of Tertiaries wearing the habit openly, and belonging to a congregation; and many of its provisions have been expressly declared *not* to apply to such as only wear the scapular secretly. Of those Tertiaries who have retired from the world, some live a collegiate life, not observing enclosure, and taking only the vows of chastity and obedience; whilst others are formed into regular communities of nuns, who take the vows of religion, and observe, in addition to the rule of the Third Order, the constitutions of the Second, so far as is compatible with the distinguishing characteristic of the Third Order, the exercise *of works of* charity. There are many houses of Ter-

The Blessed Emily of Bichieris founded one of these monasteries of the Third Order in 1255, which she presided over until the year 1272.* Now it is certain that these enclosed nuns were of the Third Order, and observed that rule which they had received by tradition from our holy Father, which is proved by an old picture, in which this blessed sister is represented, with this inscription: "*The Blessed Emily of Bichieris, Sister of Penance of St. Dominic, and foundress of this Monastery.*" Which expression, *Sister of Penance*, incontestably proves that she was of the Third Order.

Since it is impossible that any corporate body can exist in a state of union without a rule and without government, we may conclude from these things that the brethren and sisters, of whom there was so great a number even during the lifetime of St. Dominic, lived according to a fixed rule, by which uniformity in conduct and practice was

tiaries of this class in France at the present moment, and some are now rising in England, with this only difference, that, to meet the peculiar exigencies of this country, the religious Tertiaries of England do not, like most of those of France, bind themselves to enclosure.

* She died on the 3d of May, 1314, at the age of seventy-six years, of which fifty-eight were passed in the cloister. She was beatified by Pope Clement IX., who appointed her feast to be kept the 14th of August, the anniversary of the translation of her relics.

every where preserved; for we cannot suppose that this great Saint, who had given constitutions so holy and so judicious to his religious and his beloved daughters of Prouille, the first convent of his order, would have established his Third Order without prescribing to it a form both of living and of government. This rule, indeed, was not written; and after a lapse of years, when the order had spread itself throughout Italy and Spain, many of its directors introduced particular practices and ceremonies, which, not being in conformity with the common statutes, caused so great a confusion, that the Sisters of Italy urgently besought the Ven. Father Munio de Zamora, the seventh General Master of the order, to reduce this rule into writing, that thus that uniformity might be restored, which they so ardently desired. He complied with their request, and divided into twenty-two chapters the rule which St. Dominic had only given verbally; and that it might not be lawful for any one to make the least change in it, he obtained its confirmation from the Pope, who forbade the brethren and sisters to observe any other.

It is thus clear that the Ven. Father Munio was not the author, but merely the editor and compiler of this rule; for one cannot believe that the Third Order, which was in so flourishing a state in the year 1228, which Pope Gregory IX. honoured

with great privileges in the same year, and which had a renowned monastery of virgins in 1255, had existed without a rule* or statutes until the year 1285, the time at which the Ven. Father Munio was elected General Master of the whole order. Our constitutions, in speaking of the care which this zealous general took to establish uniformity among the sisters of the Third Order, the number of whom had greatly increased in the towns of Italy, expressly assure us that he only reduced to writing the statutes which St. Dominic had given for the guidance of the brethren and sisters. They also assert that great numbers of widows and virgins, induced by the sanctity of the wives of those generous defenders of the Church, the brethren of the Third Order, desired to embrace that manner of life *which was instituted by the Blessed St. Dominic.* "Cœperunt dictas Sorores de Pœnitentia Beati Dominici velle sequi,

* In the observations on the rule by the late general of the order, F. Cipolletti, mention is made of a rule of the Third Order, drawn up previous to that by F. Munio, whilst it was still a military order, and approved by Pope Gregory the Ninth. This rule appears to have been in writing, and must be still extant (though it seems to have been unknown to Père Feuillet, the author of the present treatise); for in one place, F. Cipolletti makes a quotation from it, which the reader will find in the note to the 12th chapter of the rule.

et earum observantiam pro remedio suorum peccatorum imitari; unde paulatim crescentes in diversis Italiæ partibus, coegerunt Fratres Prædicatores ibidem morantes ad informandum eas de modo vivendi *qui a Beato Dominico fuerat institutus.* Quia vero modus ille scriptus non erat, quidam sanctæ memoriæ pater, qui totius ordinis curam gerebat, vocatus Pater Munio, natione Hispanus, *modum illum vivendi redegit in scriptis,* quem hodie habent et vulgariter regulam vocant."

"They began to wish to follow the said Sisters of Penance of the Blessed Dominic, and to imitate their observance in remedy of their sins; whence, increasing by degrees in all parts of Italy, they constrained the Friar Preachers who dwelt there to instruct them in the mode of life *which had been instituted by the Blessed Dominic.* But forasmuch as that rule was not written, a certain father of holy memory, who had the care of the whole order, called Father Munio, a Spaniard by nation, *reduced that mode of life to writing,* which is now commonly called the rule."

This is sufficient to prove the antiquity of the order, and that it received its rule of living from the Blessed St. Dominic its founder.

§ 3. *On the confirmation and approval of the Third Order by the Holy See.*

As no corporate body can lawfully bear the name of a religious order, so neither can it have a rule or a valid profession, unless it be confirmed and approved of by the Supreme Pontiff; wherefore the same Pope Honorius III., who, on the 22d of December 1216, confirmed the order of Friar Preachers, a short time afterwards confirmed their Third Order. This may be seen from the terms of the bull addressed to the brethren of the Third Order by Gregory IX., who was raised to the throne of St. Peter in 1227, wherein he makes mention of his predecessor Honorius, and testifies that he had already approved of the Third Order. The same Gregory IX., beholding the great services daily done to the Church by the piety and courage of the brethren, confirmed it by his bull beginning with the words: "Egrediens hereticorum," which he addressed to them with this title, "Fratribus militiæ Jesu Christi." Pope Honorius IV. confirmed the same order in the year 1285, and granted great privileges to the brethren and sisters, amongst which was the leave to assist at mass in the churches of the religious of the order in time of interdict. John XXII., justly irritated against the Begards and Beguins, who had em-

braced the party of the Anti-pope, excommunicated them; but declares in the same bull that he does not comprehend the Sisters of Penance of St. Dominic, by whose exemplary piety and devoted attachment to the Holy See, the Church was as much edified, as it was scandalised by the revolts and irregularities of those false devotees. Innocent VII. confirmed the Third Order, and the rule as edited by the Ven. Father Munio. His bull, dated in the first year of his pontificate, includes the whole of that rule, divided into twenty-two chapters, and thus clearly expresses itself: "Regulam seu vivendi formam, quam per singula ejus capita clare et distincte de verbo ad verbum præsentibus fecimus annotari, necnon statuta et ordinationes prædictas ratas habentes et gratas, illa auctoritate apostolica ex scientia confirmamus et præsentis scripti patrocinio communimus; et nihilominus regulam seu vivendi formam eamdem per ipsos Fratres et Sorores de Pœnitentia præsentes et futuros volumus et mandamus perpetuis temporibus inviolabiliter observari." Eugenius IV., being at Florence, approved both of the rule and of its confirmation by Innocent VII., on the 14th day of March, in the ninth year of his pontificate.

Sixtus IV. and Alexander VI. honoured the Third Order with numerous graces and privileges, *which may be seen* at length in the bulls referred

to in the constitutions of the Friar Preachers. Leo X., in the year 1513, granted that those brethren and sisters of this order who live in the world in a state of continence or of perpetual widowhood, should enjoy all the graces, favours, and privileges granted by our Holy Fathers the Supreme Pontiffs to the religious of the First and Second Orders of St. Dominic; which grant was confirmed by the Council of Lateran, the 1st of March, 1518; and afterwards authorised and approved by a congregation of the Holy Council of Trent, signed by Cardinal Jerome Pamphilius. These authentic approbations denote the marked esteem in which the whole Church has ever held our Third Order, especially when we consider that the Sovereign Pontiffs* not only enriched it with the highest pri-

* At the instance of the most Rev. F. Pius Joseph Gaddi, Master General of the order, the holy Father, Pius VII., was pleased to extend to the Third Order all the privileges *non contentiosa* of the other two, and all spiritual graces *in foro interno;* all, in short, that had ever been granted to the brothers and sisters of the order from the beginning, whether directly or by participation, by the Sovereign Pontiffs or their legates or ministers, provided only that therein no restriction of the external authority of the ordinary is implied. He also granted, that the simple clothing or aggregation to the order, though secret, should be sufficient; so that, even before the customary profession has taken place, the brothers and sisters may become partakers of these rich and ample privileges. The same Pontiff was

vileges, and with all the graces granted to the greater order, but have moreover proposed it as a model to which they have willed that other Third Orders should conform, as may be seen in a bull of Pope Boniface IX. Nicholas IV., in permitting the Carmelites to establish a Third Order, commanded them to observe the rule of the Third

also pleased to grant to the generals of the order *pro tempore*, or to whomsoever they should especially delegate for that purpose, the faculty of permitting Bishops, priests, and secular clerics of every degree, and any one who, by any title whatever, is obliged privately to recite the Canonical Hours or the Little Office of the Blessed Virgin, to recite the said prayers according to the Dominican rite, and of granting also to celebrants the use of the Dominican Missal for low masses wherever they may celebrate, and for sung masses in churches only belonging to the order, not altering, however, that which is called the Ordinary of the Mass, and the Canon of the Roman, Ambrosian, &c. rites respectively; provided they be, as above, aggregated by clothing to our Third Order. They would not, however, be obliged to avail themselves of this privilege constantly, nor to add on the days they may choose for thus officiating the daily Office of our Blessed Lady, nor that of the Dead, although the rule of the First and Second Order should so prescribe on such days; this being a privilege to be used how and when they please, without involving any further obligation or necessity.—*Preface to the Rule of the Third Order in Italian, with Observations by the Most Rev. Father Brother Hyacinth Cipolletti, at that time General of the Order, published in* 1837.

Order of Friar Preachers; and Martin V. only confirmed the Third Order of the Servites upon the condition that their rule should be taken word for word from that of the Friar Preachers, only changing the latter name into that of Servites.

§ 4. *Of the unity of the Third Order.*

"That is not good," says an ancient author, "which is only good for itself." Every Christian, as such, is indispensably obliged to serve his neighbour, to whom he is bound by the holy tie of charity; but this active serviceable charity is more especially the spirit of the Order of St. Dominic, and ought ever to animate its children. Charity is the very end for which the order was instituted; it devotes all those who embrace it to the salvation of their neighbour, with this difference only, that whereas the religious of the First Order labour to advance this object by the ministry of preaching, which is their special characteristic, and which has gained for them the name of Friar Preachers, the brethren and sisters of the Third Order advance it on their part by the practice of works of mercy towards the afflicted. It is their duty to visit the sick, to exhort them to penance and to a patient suffering of their afflictions, to prepare them for receiving the last sacraments, to assist them in their agony, to serve them with diligence, and, if they be poor, to obtain for them temporal necessaries

and comforts. Their zeal ends not here; for they may be seen waiting upon the poor and sick in the hospitals, visiting and consoling prisoners and pleading for their liberty, seeking out poor girls, even in the infamous places wherein they have prostituted themselves, for the purpose of drawing them from their disorderly life, and persuading them to embrace the exercise of Christian virtues. In one of the first three books of the great *Année Dominicaine** mention is made of those generous sisters belonging to the renowned congregation of St. Catherine of Siena, at Toulouse, composed of noble ladies of that town, who might be seen daily at the hospitals, the prisons, and the miserable cottages of the poor, engaged in these holy works of mercy. Indeed, wherever there is a congregation of this order, the poor, the sick, and prisoners, have none who visit and tend them with more affectionate and zealous charity than these holy sisters.

§ 5. *Of the glory of the Third Order in the great number of its Saints.*

As the incarnate Word of God has authorised us to judge of the goodness of a tree by the excel-

* This work, composed by various fathers of the order, extends to eighteen or twenty vols. 4to. The first three are the work of Father J. B. Feuillet, the author of the present treatise. He died at Paris in 1687. See Echard, *Scriptores Ord. Præd.*

lence of its fruits, we may safely say, that among the Third Orders which have been founded in the Church of God, that of St. Dominic is one of the most illustrious and most flourishing, by reason both of the great number of saints* it has produced, and of the many illustrious personages who have embraced the observance of its rule, for the purpose of serving God thereby in spirit and in truth.

* St. Catherine of Siena and St. Catherine de Ricci were both of the Third Order, also St. Rose of Lima, the Blessed Albert of Bergamo, B. Benvenuta Bojani, B. Emily Bicchieri, B. Margaret of Savoy, widow of the Duke of Monferrat; B. Stephana Quinzani, B. Osanna of Mantua, B. Margaret of Castello, B. Lucy of Narni, B. Columba of Rieti, B. Jane of Orvieto, B. Catherine of Racconigi, B. Mary Bartholomea Bagnesi, B. Magdalene Panvatieri, B. Clara Gambacorti, and B. Villana de Bottis. The blessed Jane, daughter of Alphonso V. King of Portugal, may perhaps also be fairly considered as a Tertiary. The memory of all these is celebrated with a proper office and mass in the order. According to our histories, St. Louis IX. King of France, may be considered as belonging to the Third Order in its first state, when it was called the Militia of Jesus Christ; and St. Yvo, the great patron of lawyers, is claimed by our Father Maurice Ganfridi, as belonging to it after it had received the name of the Third Order of Penance; from which the Bollandists do not dissent. [Tom. iv. Maii, p. 538; and Echard, tom. i. p. 846.] —The process of the heroic virtues of Sister Dominica del Paradiso is still going on (A.D. 1837), as also of the Venerable Sister Claudia de Angelis, and the Venerable Clotilda Adelaide *Queen of* Sardinia. The Blessed Brother Martin

At the head of this goodly company may be placed, according to some authors, that holy king St. Louis of France. It is asserted by Richer, a monk of the Order of St. Benedict, that this blessed saint wished to become a religious of our First Order, but was turned from his pious design by the opposition made to it by all the estates of his realm; but that this did not in any way diminish his esteem for that order, to which he felt himself called by Almighty God. He is therefore believed to have embraced our Third Order, the exercises of which were in every way compatible with his duties as a king. And this is the more probable since he lived on most familiar terms with our religious, choosing his confessors from among them. Moreover, had it not been for this engagement, it is not probable that the religious of our order would have solicited and obtained his canonisation with so much trouble and expense, or have composed that noble office for his feast, which is used by the canons of the Sainte Chapelle.

It would be too long a task to enumerate all the holy martyrs, confessors, virgins, and widows, who

de Porres, also of the Third Order, has been recently beatified; and various encyclical letters of the generals of the order announce the martyrdom of several Tertiaries. — *Rule of the Third Order, by F. Cipolletti.* (*Note to the Preface.*)

have sanctified themselves in this Third Order. St. Catherine of Siena and St. Rose, with an innumerable company of holy confessors and virgins, the bright array of brethren and sisters martyred in Japan, some of whom were burned alive for the faith of Christ, while the others yielded up their lives amid the most excruciating tortures,—these are its glory and its brilliant crown.

We may say of this Third Order that which Cardinal Baronius said of the First, which he justly called *a seminary of saints*. It was in order to sanctify their souls that so many empresses, queens, princes, and princesses, with an infinite number of persons of every rank and condition, have, from time to time, embraced it. In the 17th century many bishops, canons, and dignified ecclesiastics, of all the principal towns of France, received its habit and practised its rule with the greatest exactness, amongst whom was the holy priest M. Olier, founder of the seminary of St. Sulpice, who declared to the Superior of the Noviciate in Paris, from whom he received the habit, that he was indebted to the Order of St. Dominic for the graces which he had received from Heaven.

At the present moment there are several flourishing congregations of the Third Order in Ireland, in Belgium, and in Spain; in short, there is no Christian kingdom in which it is not in veneration,

and wherein it has not produced a multitude of saints.

CHAPTER II.

OF THE RULE OF THE THIRD ORDER.

In every religious order, the rule is the most essential and indispensable thing. Now it is clear that the rule of the order has been approved by the Holy See; that it must be observed in order to make a valid profession; and that the Sovereign Pontiffs who have confirmed it intended that it should be inviolably observed by all the brethren and sisters, present and to come: "Per ipsos fratres et sorores de pœnitentiâ, præsentes et futuros, volumus et mandamus perpetuis temporibus inviolabiliter observari." These are the express words of the bull of Innocent the Seventh; which ought to make those directors who neglect the rule, and cause their own regulations to be observed instead of it, fear lest by so doing they make their congregations mere confraternities instead of a religious order approved by the Church.

The Rule of the Order of Penance.

CHAPTER I.

OF THOSE TO BE RECEIVED, AND THE QUALITIES REQUIRED IN THEM.

In the first place, that this order may receive an increase from good to better, which is well known to depend for the most part on the reception of well-disposed persons, we will and ordain, that no one be received to the order of this fraternity unless by the Father Master or Director, and by the Prior* of the said fraternity, or with their leave, and with the consent also of the majority of the professed brethren of the said place. A diligent examination must first be made whether the candidate be of a virtuous life and good reputation, and in nowise suspected of heresy, but rather (as becomes a son of the Blessed Dominic in our Lord,)

* It is not necessary that the Prior of the fraternity should be a priest, but the Director ought always to be a Dominican priest (of the First or Third Order), who must retain the chief authority, as the delegate of the Master General *or of the Superior* of the province.—F. Cipolletti.

a zealous lover of the Catholic verity, and its promoter as far as in him lies. Before any one receives the habit of this religion, he must fully satisfy his debts, if he have any, and be reconciled to his neighbours; as also have his last will made, following therein the advice of a discreet confessor. And let the same inquiry be made concerning women who seek admission into this order; to whom, if they be married, no admittance is allowed to the fellowship of the said fraternity, save only with the leave and consent of their husbands, and that expressed in a public and written document.* The same also we will have to be observed by men having wives, unless in one or both of the married parties there be some cause to prevent it, which in the judgment of discreet persons shall be deemed sufficient.

CHAPTER II.

OF THE HABIT OF THE BRETHREN AND SISTERS.

Let all, both the brethren and sisters, be clothed with white and black stuff,† which neither in its ap-

* Where the habit is not publicly worn, it is sufficient for the husband to give a verbal consent, which must, however, be clear and distinct.—*F. Cipolletti.*

† These were the colours prescribed by our Father St. Dominic, and approved of by Gregory IX., for the *Brethren of the Militia* of Jesus Christ, who were thus dis-

pearance nor in reality should shew forth too much costliness, as becometh the Christian modesty of the servants of our Lord. Let the mantle be black, as also the capuces of the brethren ;* but the tunics white, with sleeves extending to the wrists, and closed. Let them have only leathern belts, which the sisters shall wear over their tunics.† In their purses, their shoes, and the like, let them put away all worldly vanity. Let the veils and bands of the sisters be of white linen, or hempen cloth.‡

tinguished from the Templars, who wore a white mantle with a red cross. The ancient author of the *Life of Blessed Jane of Orvieto* thus expounds the mystical significations of these two colours, saying that the white tunic expressed the singular purity of her life, and the black mantle her constant mortification of the flesh. It is said, in the blessing of the habit, that the holy fathers prescribed it for a mark of innocence and humility.

* At that time, as is well known, the capuce was worn even by seculars ; but at present, the Tertiaries, whether collegiate or living with the religious in the cloister, generally wear only the white tunic with a leathern girdle and the black mantle.

† This stands in the original "*cingantur sub tunica*," but it is here translated "over," it being well known that the women of the Third Order did so wear them; and according to Du Cange *sub* was at that period frequently used for *super*.

‡ In this chapter no mention is made of the scapular, which at the present day is accustomed to be worn by the sisters, whether *living* in community or in their own houses,

CHAPTER III.

OF THE BLESSING OF THE HABIT, AND OF THE MANNER OF RECEIVING TO THIS ORDER.

Let the person to be received to the habit be received either in the chapter-room of the frater-

but which is scarcely,[1] if ever, granted to the men to be openly worn. All the ancient pictures of St. Catherine of Siena, of the Blessed Benvenuta, the Blessed Osanna, Blessed Jane of Orvieto, and others, are without this portion of the habit; but the Sacred Congregation, with the approbation of Clement IX., granted it in 1667 to those who live in community. For the information of those brethren and sisters of the Third Order who live in the world, it is to be observed, that Benedict XIII., in his bull *Pretiosus*, mentions that their dress differs in different countries. The general chapter of the order in 1644 permitted the Portuguese to dress like other persons, wearing the scapular alone beneath their other clothes; which is for the most part now every where allowed. The above-mentioned Pontiff, Benedict XIII., recommended, indeed, a uniformity of dress, but granted to the General Master, or chapter of the order, the power of dispensing as might be necessary with any point of the rule; and Pope Pius VII. extended all privileges to Tertiaries, even those who do not wear the habit openly.

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[1] At the present moment, in France, the leathern belt worn beneath the upper dress is the sole distinctive mark of the members of the Third Order.—Vide *Manuel du Tiers Ordre,* par le R. P. Jandel, p. 94.

nity, or before the altar in the Dominican church of that place, by the Master* or Director aforesaid, or his vicar. The postulant humbly begging upon his knees to be received, let the Master, in the presence of some other Friar Preachers, and of the

* This chapter shews clearly that no Tertiary, although a priest, can give the habit to another without a dispensation or particular commission from the Master General of the order,[1] but that it ought to be done by a Dominican deputed for that purpose by his superiors.—*F. Cipolletti.*

From a little work on the Third Order, published at Cadiz in 1734, by F. Antonio Garcia, Master Director of the Congregation of the Third Order in that city, it appears that where there is a congregation governed by a Prior, his consent, and that of some of the elder brethren, is also necessary. "Neither the Director," he says, "without the Prior, nor the Prior without the Director, can give any one the habit, this being a constitution approved by the Holy See." F. A. Garcia tells us, that the form observed at that time in Cadiz was this: The candidate who desired to be admitted to the habit, presented a memorial to that effect both to the Director and to the Prior, who then appointed two brethren to inquire into the qualifications of the candidate, and to ascertain whether he was of good life and reputation. When these officers had delivered in their report, it was read in the presence of the Director, the Prior, and three of the elder brethren, who then proceeded to vote for or against the candidate by ballot. If he were black-balled by the majority, he received no answer to his memorial, by which he understood that he was rejected.

[1] In England (by a special grant), from the Provincial.

Prior of the fraternity, or his vicar, together with others of the fraternity, first* bless the habit of him who is to be received, in the following manner: *Ostende nobis Domine misericordiam tuam*, &c. *Dominus vobiscum*, &c. Oremus. *Domine Jesu Christe, qui tegumen nostræ mortalitatis induere dignatus*, &c. &c., ut infra.†

* The novices of the First Order, to distinguish them from the brethren who have made their profession, wear a habit not yet blessed; but in the Third Order, as in those military orders in which the brethren are not bound by the three solemn vows, the habit is blessed before its reception. There is an indulgence of five years and as many forty days granted by Pope John XXIII., and confirmed by Innocent VIII. and Benedict XIII., to those who kiss the habit thus blessed, either as a sign of their respect for the order, or from devotion to the Blessed Virgin, from whom it received the scapular, as the chief Pontiffs have affirmed; and particularly Clement X., by the mouth of St. Rose, in his bull for her canonisation. Hence was introduced the constant custom of kissing the scapular whenever put on or taken off, as also of laying it upon the bed during sleep or sickness.

† The Superior of the Dominicans, or the Father Master of the Congregation of the Third Order, may dispense with the whole novitiate, nor is there any age prescribed for men to be admitted. But women intending to wear the habit openly, and yet to remain in the world, ought not to be clothed without the consent of the Ordinary, as was prescribed by the Sacred Congregation of Bishops and Regulars, December 20, 1616. In a general chapter of the *order, held at Salamanca* in 1551, it was most strictly pro-

After the habit is blessed and put upon the postulant, let him return to the steps of the altar, and kneel before the Master, who then commences the hymn *Veni Creator Spiritus,* which the others continue to the end. Then let there be said, *Kyrie eleison, Christe eleison, Kyrie eleison, Pater noster,* &c.; *Emitte Spiritum tuum,* &c.; *Salvum fac servum tuum,* &c.; *Dominus vobiscum.* Oremus. *Deus qui corda,* &c.; and *Prætende Domine;* to which let all answer, *Amen;* and let the novice be sprinkled by the Master with holy water. Then let all the brethren of the fraternity receive him to the kiss of peace.* And let the sisters be received

hibited to receive women under forty years of age, and who are not, moreover, provided with sufficient means of subsistence, if they intend to wear the habit openly, in which the General of the Order alone has a dispensing power. But this ordinance does not apply to such as wear the habit secretly beneath their other clothing. When the simple vow of chastity is added to the usual profession, which should never be done without the full consent of the confessor, these words should be used: "I likewise consecrate myself to the Lord, and promise Him perpetual chastity." When the vow of chastity is not taken till some years after profession, which is much to be recommended, the form of profession may be repeated, and the above-mentioned simple vow added, which can only be dispensed with by the Sovereign Pontiffs.—*F. Cipolletti.*

* Let the members of the Third Order take notice, that they ought not only to wear the said habit or scapular all

before the altar in the same manner as is above said of the brethren.

CHAPTER IV.

OF THE PROFESSION, OR MANNER OF PROFESSING.

The year of probation being ended, or sooner if the novice seem a fit person to the Master and Prior, together with the greater part of the professed brethren of the fraternity,* let him be re-

their lives, but be buried in it also when dead, because three Sovereign Pontiffs have granted to those who wear it both in life and death many graces and indulgences.—*Rule of the Third Order, by F. Antonio Garcia.*

* Concerning the dispensing with the entire novitiate, see note (†) on the preceding chapter.

The simple profession prescribed in this chapter is no impediment to the contraction of matrimony. Her most Serene Highness Claudia Felicita, Princess of Austria, was married to the Emperor Leopold, after her profession in the Third Order. Persons thus professed remain purely in the state of laics, as the Sacred Congregation has frequently declared. According to the fifth Council of Lateran, September 5, those Tertiaries who wear the habit openly ought to make a vow of chastity, in order to enjoy the privileges granted to Regulars; and many did so who continued to live in their own houses: but now, to obtain all such privileges *non contentiosa*, it suffices to be aggregated even *secretly to the* Order. See note (*) to p. 13.

ceived to profession; which profession is to be made in the following manner: "To the honour of Almighty God, Father, Son, and Holy Ghost, and of the Blessed Virgin Mary, and of the Blessed St. Dominic, I, Brother N.N., in the presence of you N.N., Father Master, and N.N. Prior of the Brethren of Penance of such a place, do make profession that it is my will to live henceforth according to the rule and form of the Brethren and Sisters of Penance of the Blessed St. Dominic, even until death." Let the sisters also make their profession in like manner in the presence of the Master and the Prioress,* or some one deputed by her.

CHAPTER V.

OF PERMANENCE IN THIS STATE.

We decree further, that no brother or sister of this fraternity and order can depart from the order after such a profession as aforesaid; neither is it lawful for them to return to the world; but they may freely enter into one of the approved religious orders professing the three solemn vows.

* A matron must take the place of the Prioress where there is no congregation, and then the name of the Director only *must be mentioned* in the form of profession.

CHAPTER VI.

OF THE RECITATION OF THE CANONICAL HOURS.

The brethren and sisters shall say daily all the Canonical Hours, unless hindered by sickness. For Matins they shall say 28 Pater nosters; for Vespers, 14; for each of the other Hours, 7. Moreover, in honour of the Blessed Virgin Mary, they are bound to say for each hour as many Ave Marias as Pater nosters. For the blessing of the table, they must say one Pater noster. When they rise from table, they must, in like manner, say one Pater noster; and for thanksgiving, the Psalm *Miserere* or the Psalm *Laudate* may be said by those who know them. All who know the Apostles' Creed must say it once at the beginning of Matins; also before Prime, and at the end of Compline. But those who know and can say the Canonical Hours as clerics do, shall not be obliged to recite the above-mentioned Paters and Aves.*

* Whoever recites daily the Office of Our Lady, commonly called the Little Office, fulfils the obligation prescribed in this chapter.

When the fulfilment of the obligation of this chapter is incompatible with the occupation or other circumstances *of any of* the Tertiaries, the Master Director, Prior, and *Prioress may* grant a dispensation from it, or may commute

CHAPTER VII.

OF RISING TO MATINS.

All shall rise to Matins on Sundays and festivals from the Feast of All Saints to Easter Sunday.* In Advent and Lent they shall rise every night. Those, however, who are engaged in daily manual labour may say all their Hours in the morning as far as Vespers; and in the evening they may say Vespers and Compline together.

it into some other good work which the brother or sister can more conveniently perform.

It is recommended, in order to exercise the brethren and sisters the more in obedience and humility, that such dispensations or commutations should never be made perpetual, even though the cause be not only reasonable but perpetual; but that the Tertiaries be required to practise humility and mortification, by asking, from time to time, for a renewal of the same.—*Rule of the Third Order, by F. Antonio Garcia.*

* The rule does not speak of rising at midnight, but of rising in the night, and especially recommends the Tertiaries to anticipate the morning light during that portion of the year when the nights are long.—*F. Cipolletti.*

CHAPTER VIII.

OF CONFESSION AND COMMUNION.

All shall diligently confess their sins, and endeavour devoutly to receive the Sacrament of the Eucharist (unless any one for some reasonable cause be forbidden by his confessor) at least four times* a year, viz. at Christmas, Easter, Pentecost, and the Assumption, or the Nativity of our Blessed Lady. But those who, out of devotion, desire to communicate more frequently, may do so with the blessing of God, having first asked and obtained permission of their Superior.

* The congregation of the Third Order in Cadiz, as appears from the Spanish work before quoted, had, at the time when that work was published, many other days appointed for general communion besides those named in the rule. These were, the Feasts of the Circumcision, of the Purification, Annunciation, Assumption and Nativity of the Blessed Virgin, Easter Monday, Whit Monday, the third Sunday in May, kept in honour of St. Catherine of Siena, Sunday within the Octave of the Feast of St. Dominic, the first Sunday in October (the Feast of the Rosary), All Saints, and the third Sunday of October, on which is kept the anniversary of the departed brothers and sisters of the order. All the Tertiaries assembled together on these days to assist at the same Mass, and before communion *received* the absolution of their faults against the

CHAPTER IX.

OF KEEPING SILENCE IN THE CHURCH.

Whilst Mass is being celebrated, or the Divine Office sung, or the word of God preached, let all be careful to keep silence in the churches, attending diligently to prayer and the Divine Office or sermon, unless, from some particular reason or necessity, any one be obliged to speak in a low voice.

CHAPTER X.

OF SHEWING REVERENCE TO ECCLESIASTICAL SUPERIORS AND TO THEIR CHURCHES.

Let the brethren and sisters be careful to visit with devotion their own parish churches, according to canonical sanction and good custom; to have great reverence for the prelates of their own churches, viz. the bishops, and those in authority

rule from the Master Director, in the same form as the brothers and sisters of the First and Second orders receive it ("Si tenemini," &c., as in the Dominican Breviary); and after holy Communion, they made their thanksgivings by reciting many prayers, &c. in common, concluding with a responsory for their brothers and sisters departed.

under them, and to pay them their dues faithfully without any diminution, whether in tithes or other accustomed offerings.

CHAPTER XI.

OF FASTS.

From the first Sunday in Advent until Christmas,* let the brethren and sisters fast every day, and likewise from Quinquagesima Sunday until Easter. They shall also fast every Friday throughout the year, and shall observe all the fasts of the Church. Those who desire to fast oftener, or to perform any other austerities, may do so with the permission of their superior, and by the advice of a discreet confessor.

CHAPTER XII.

OF ABSTINENCE.

The brethren and sisters of this fraternity may eat meat on Sundays, Tuesdays, and Thursdays. On other days of the week let them keep absti-

* It must be observed that Sundays are never included *in these fasting* seasons with respect to the having but one

nence,* unless they are sick, or very weak, or have been recently bled, or unless some considerable feast† should fall on that day, or that they should be on a journey.

meal, but only with respect to the quality of food proper to the season.—*F. Cipolletti.*

* This observance is required only of those who are living in full liberty, since Tertiaries ought not to be the cause of inconvenience to their relations, or to those who live with them. The rule itself indicates this, when it says that it is not necessary to keep abstinence when on a journey; the reason being the same as that expressly stated in the constitutions of the First Order, "ne sint hospitibus onerosi," lest they should be burdensome to those who shew them hospitality. The first rule of the Third Order, which expresses the sentiments of our holy Father himself, in ordering abstinence to be kept on Wednesdays, adds, "unless they be weak or sick, or should be in the courts, or with the army, or with their superiors, where others are eating meat on Wednesdays." When, therefore, the superior admits to the Third Order a person living in the midst of a family, a dispensation of this part of the rule is implicitly granted.

† The general chapter held at Savigliano in the year 1439, decreed that the feasts here mentioned must be understood to mean such as are observed as doubles or greater doubles in the order. The number of such feasts being since that time greatly increased, but few days now remain on which the observance of this statute is still required. It would be well, on this account, if Tertiaries were to provide themselves every year with a calendar of the order, that they may know on what days the said feasts fall, even when

CHAPTER XIII.

OF THE GOING OUT OF THE BRETHREN AND SISTERS.

Let them not wander about the streets from idleness and curiosity. Let not the sisters go out alone, especially the younger ones.

Let them on no account be present at weddings*

translated. They would thus know also the days assigned to the canonised and beatified saints of the order itself, which is very desirable, as it is now a constant custom with those Tertiaries who use the Little Office of the Blessed Virgin, to add to the other commemorations in Lauds and Vespers that of the saint whose feast is that day kept as a double or greater double, introducing it after the prayer of our Father St. Dominic. On this account, the generals of the order have, for some time past, caused the anthems and prayers for the saints of the order to be printed in the ritual-book called the Office of the Blessed Virgin. — *F. Cipolletti.*

* Since the brethren and sisters of the Third Order are divided into two classes (the first class wearing the habit openly, the second wearing only the scapular secretly), it should be observed that the Tertiaries of the first class only are forbidden to be present at weddings, dances, &c.; but that, according to several general chapters, those of the second may be present in company with relations or companions of exemplary life at such entertainments, provided no bad example be thereby given, or offence against God committed. — *Rule of the Third Order, by F. Antonio Garcia.*

or dances, at dissolute and worldly banquetings, or at the theatres.

Let them not go out of the city or place where they live, even for the sake of a pilgrimage, without special leave of the Superior, or of the Master of the fraternity.

CHAPTER XIV.

THAT THE BRETHREN MUST NOT BEAR ARMS.

Let not the brethren carry with them weapons of offence, unless for the defence of the Christian faith, or for some other reasonable cause, and with the leave of their superiors.

CHAPTER XV.

OF VISITING AND RELIEVING THE SICK.

Let two of the brethren be deputed by the Prior, who, when they shall learn that any one of their number is sick, shall charitably visit him as soon as they can; and shall immediately exhort him to receive the sacrament of penance and the other rites of the Church; and, if necessary, they shall endeavour to minister to his bodily necessities also, so far as they conveniently can. If the sick

brother be poor, let them endeavour to provide him with necessaries from their own private property, or from the common property of the order, as their resources shall permit. And let the sisters do the like with respect to their sick sisters.*

CHAPTER XVI.

OF THE DEATH OF THE BRETHREN AND SISTERS, AND OF THE SUFFRAGES FOR THEM.

When any one of the brethren departs† out of this world, let his death be announced to the rest of the brethren who are in the same city or place,

* Even where there is no congregation, the brethren and sisters of the Third Order should shew themselves very solicitous for the spiritual and temporal welfare of all who are sick, giving always the preference to those of their own body; and when their fellow-tertiaries are not assisted in their last moments by a priest of the order, it rests with them to see that their brethren receive the absolution of the Rosary and the blessing of our Father St. Dominic before they die.

† If the deceased Tertiary be one who wore the habit openly, he must be clothed with it also after death; and though he only wore the scapular secretly in life, he may yet be clothed in the habit after death, if he had, when living, expressed such a wish, or if his family should desire it.—*Rule of the Third Order*; *F. Antonio Garcia.*

that they may endeavour to be present at the funeral of the deceased, from which they must not retire until the body is buried. The same we will also have to be observed with respect to the deceased sisters. Moreover, within the eight days immediately following the burial of the deceased, let every brother and sister say for his or her soul, the priests one Mass; the rest, those that know the Psalter, fifty psalms; those who do not, one hundred Pater nosters, adding at the end of each, "Requiem æternam," &c. And besides this, every Tertiary is obliged to have* three Masses said in the course of the year for all the brethren and sisters, both living and dead; those who know it, must say the whole Psalter; those who do not are bound to recite† five hundred Pater nosters.‡

* Those who are unable to have three Masses said may offer three communions for the same intention.

† The obligation of saying 500 Pater nosters in the year may be fulfilled by saying two Pater nosters every day.

‡ The Dominican Order celebrates four anniversaries of the dead in the course of the year, which will be found in the Calendar; and Tertiaries are invited to keep these also, that they may share in the indulgences which have been annexed to their celebration.—*F. Cipolletti.*

CHAPTER XVII.

OF THE APPOINTMENT OF THE PRIOR OR PRIORESS.

On the death or removal of the Prior of the fraternity, let the Master or Director, with the advice of the elder brethren,* appoint a new Prior. Every year during Easter week, or at some other time, let the aforesaid Master take counsel with the elders of the fraternity, as to the removal or confirmation of the Prior; and he shall have power to confirm or to remove the Prior, as he, with the counsel of the above-mentioned brethren, shall think proper. In like manner, with the counsel of the said Master and of some of the elder brethren, the Prior of the fraternity shall have power to appoint the Sub-prior or Vicar of the fraternity, and also to confirm or to remove them afterwards, as shall seem to them most expedient. Which Sub-prior or Vicar shall have as much power as the Prior shall grant to him. And let the same form be observed, in like manner, in the appointment of the Prioress and Sub-prioress.

* By the elder brethren is meant those who are older in profession. Twelve of them are sufficient to form a council. —*F. Cipolletti.*

CHAPTER XVIII.

OF THE OFFICE OF THE PRIOR AND PRIORESS.

The office of the Prior shall be to keep diligently himself all things that are written in the rule, and to take care that they be observed by the rest of the brethren. If he shall see any transgressing the rule, or negligent in their observance of it, let him charitably reprove and correct them; or if it shall seem to him more expedient, let him inform the Master and Director of the fraternity, that he may administer the correction.

It shall be the office of the Prioress, moreover, to visit the church diligently, and to excite the other sisters to the observance of the rule; also to observe herself, or by means of others appointed by her, that there be nothing in the dress or in the behaviour of the sisters that can reasonably offend the eyes of others. Let her especially take care that the sisters, more particularly the younger ones, contract no familiarity with any man, of whatsoever condition he may be, unless he be her relation, at least in the third degree, and be, moreover, of good life and unspotted reputation.

CHAPTER XIX.

OF THE CORRECTION OF THE BRETHREN AND SISTERS.

If any one be observed to have contracted any dangerous familiarity, and do not amend after being three times admonished by his superior, let him be excluded for a time from the public assembly, and from intercourse with the other brethren. If, then, he do not correct himself, let him, with the advice of discreet brethren, be publicly expelled from the order, and never be readmitted until his amendment is manifest to the whole fraternity. Also, if any one have used insulting words, amounting to defamation, to a fellow-tertiary, or to any one else, or have struck any one in anger, or have presumed to go to any forbidden place, or have committed any act of disobedience, or have been discovered to have told a lie wilfully to his superior, he shall be punished, by fasting on bread and water, or by exclusion from the public assembly, or even from all intercourse with the other brethren, more or less severely, according to the condition of the person and the degree of the fault. In like manner, if any one shall commit a mortal sin, let him be punished with the advice of the greater number of the professed brethren, more *or less severely,* according to the degree of fault,

and the condition of the person; yet in such a manner that the punishment may serve as an example to others. Which punishment, if he shall refuse to undergo, let him, with the advice of the discreet brethren, be expelled from the order. We will that the same be in all things observed with respect to the correction of the sisters.

CHAPTER XX.

OF THE ASSEMBLY OF THE BRETHREN AND SISTERS, AND OF THE APPOINTMENT OF THEIR MASTER OR DIRECTOR.

Once every month, on a day and at an hour fixed by the above-named Master, or his vicar, let all the brethren of the order meet in the church of the Friar Preachers, to hear together the word of God, and also to assist at Mass, if the hour appointed be in the morning. Then shall this rule be read and explained to them by the Master, who shall afterwards inform the brethren of the things that have to be done, correcting and reproving the negligent according to God and this rule or manner of life, as shall seem expedient. On the first Friday of every month the sisters shall come together in the church of the Friar Preachers, to hear in like manner the word of God and the Mass in

common; to whom also this rule shall be read and expounded; and they shall be corrected for their faults by the Master appointed for them. We will also that in every city and town where there shall be brethren and sisters of this kind, they shall have for their Master and Director some competent priest* of the Dominican Order, whom they shall demand from the Master-General, or from the Provincial of that province of the said Dominican Order, or whom the Master-General, or the Provincial, either in person or by deputy, shall choose to grant and assign to them. We moreover will and declare, that all the brethren and sisters of Penance of St. Dominic, wherever they may exist,† be for their own greater advantage

* The local Prior of the Dominican convent of any city or town was formerly often appointed to represent the Provincial with respect to the Tertiaries of that place; a special delegation was, however, necessary; and this is even now given to Priors in their patent of confirmation, that they may take the place of Masters and Directors of the Third Order, even where they form no body corporate, where the habit is not publicly worn, and there are no capitular assemblies.

† If it should happen that a congregation be founded, and Tertiaries clothed, in a place where there is no Dominican convent, it belongs to the General of the Order to commit the care of them to some secular or regular priest; and if he should fail to do so, the Confessor must always *be understood to* be his delegate.—*F. Cipolletti.*

totally subject to the direction and correction of the aforesaid Master-General of the Order, and the Prior-provincial of that province of the said order; that is to say, with respect to those things which are known to concern their rule or manner of life.

CHAPTER XXI.

OF GIVING DISPENSATION FOR REASONABLE CAUSES.

The Prior of the fraternity may give dispensation to the brethren, the Prioress to the sisters, and the Master and Director appointed for them may give dispensation to both from the abstinences, fasts, and other austerities contained in the foregoing chapters, for a legitimate and reasonable cause, when it shall seem advisable.*

* In unforeseen cases, Tertiaries may dispense themselves, interpreting the mind of their superior; but in cases of some duration, or which may be foreseen, they ought to practise obedience by having recourse to their superior for the more important, and to their Confessor for the less important dispensations. Let it be remembered, however, that, as we have already said, the law itself dispenses from fasting, from abstinence, from rising before day, and similar austerities, as also from the prescribed prayers, those who are sick, weak, or much fatigued; and that when the superior gives the habit to those who are *not living in* their own houses, or who are under the con-

CHAPTER XXII.

OF THE OBLIGATION OF THIS RULE OR MANNER OF LIFE.

Lastly, we will and ordain that the same be understood of this rule or manner of life, which is expressed in the constitutions of the order of Friar Preachers, viz. that, apart from the commandments and ordinances of God and of the Church that are contained therein, the rest of the constitutions and ordinances of this rule do not oblige the brethren and sisters in any way under sin, but only under the penalty of the fault. And when this penalty shall happen to be imposed by the superior* or the Master for any transgression, let

trol of others, he grants implicitly, at the same time, a dispensation to accommodate themselves to all that convenience, or necessity, or virtuous compliance may require.—*F. Cipolletti.*

* The superior is the Father-General,[1] or the Provincial of the Dominicans, whom the rule and the bull of Innocent VII. assign as the true superiors of the Third Order; and

[1] At the special request of the present Vicar-General of the order of Preachers, the Holy See has granted to the Right Rev. Dr. Ullathorne, Bishop of Birmingham, to be superior for life of all the sisters of the Third Order in *England*, whether they be conventual Tertiaries or *Tertiaries living in* the world.

it be humbly and promptly accepted by the transgressor; and in like manner performed by the co-operation of the grace of our Lord and Redeemer, Jesus Christ, who, with the Father and the Holy Spirit, liveth and reigneth God for ever and ever. Amen.

where there is a convent, the local Prior of the Dominicans may also be understood as being specially authorised by the Provincial to take his place in his absence. It has always been the custom for good Tertiaries, even those who wear the scapular secretly, to present themselves to the aforesaid General and Provincial when they have the opportunity, and to renew to them their acts of submission.—*F. Cipolletti.*

ON THE

Duties of the Brethren and Sisters

OF THE

ORDER OF PENANCE OF ST. DOMINIC.

SECOND PART.

CHAPTER I.

As the letter killeth, but the spirit giveth life, according to the words of St. Paul, and since we have shewn the excellency of our Third Order, and have set forth the rule which our sainted patriarch prescribed to the brethren and sisters whom he received into it; we will now begin to explain that rule, and to draw from its spirit what are the duties of the brethren and sisters professing its observance; that so they may the better understand the perfection of their state, their obligation of maintaining its sanctity by their virtues, and the many and advantageous means with which it furnishes them *of working out* their salvation.

§ 1. *Of the dispositions required in those to be received to the Third Order.*

These following qualities may be mentioned as requisite in those who present themselves for admission into this institute, viz. a competent age, seriousness of mind, exemplary piety, a true vocation, an unblemished reputation, and a docile disposition. When any present themselves to be received, the Father Master shall charge the Prior or Prioress of the congregation (according to the sex of the postulants) to make due inquiry into their life and conversation, and to learn in what esteem they are held by the world, and what is the motive and spring of this their desire. But since their inclinations and dispositions cannot be known without trial, it would be well for the postulants to undergo a probation of some months. During this time the mistress of the novices should frequently converse with her,* and should bring her into intimate conversation with some of the sisters; and if it be ascertained that she possesses all the requisite qualities, that she is at least twenty years of age,† that she is fully determined to enter the or-

* For convenience of language, the feminine gender is used; but all must be understood as referring equally to the brethren as to the sisters.

† See *chap. iii.* p. 24.

der, that she is under no engagement of marriage, that she lives in the practice of virtue and piety, that she only desires to embrace this institute that she may therein labour with more profit in the way of perfection, and that she is of a sweet and gentle disposition; let two of the more aged be deputed to make a suitable report to the assembled sisters respecting these her qualities and dispositions. The Father Master shall then, with the consent of the professed sisters, cause her to be received in chapter, and shall fix a time for giving her the habit of the order. If she should have all the requisite dispositions, and yet be married, or so poor as to have neither time nor convenience to attend the assemblies, or to be able to practise the more essential parts of the rules, the Father Master will have it in his power to receive her privately, without joining her to the congregation; lest, not being able to fulfil its duties, she should furnish the other sisters with a pretext for dispensing with themselves from attendance at the assemblies, and thus become a continual occasion of dissipation and irregularity. If married women obtain the permission of their husbands to enter the order, and liberty to fulfil its duties, and to attend the assemblies of the congregation, they may be received in like manner as those that are unmarried, *provided* they have the requisite qualities.

§ 2. *Of the preparation for receiving the habit.*

Those who are about to receive the habit should prepare for this great action in some fitting way; for instance, by a retreat of some days, by a general confession, by the frequent reading of the rule, in order to know its obligations; by bringing the mind to a firm resolution of putting off the old man with his works, and putting on the new, even our Lord Jesus Christ; by ridding themselves of their former habits, and by the exercise of those virtues which our Divine Redeemer practised during His blessed life upon earth, and by an entire detachment of heart from the vanities of the world.

As the nature and excellence of this new engagement cannot be rightly seen, except in the light of Heaven, and as divine grace is necessary for us to conquer the repugnance of our nature, which shrinks from every thing that opposes its corrupt inclinations; therefore they ought, during the retreat, to beg of God, as a special grace, the spirit of the state into which they are about to enter; that, loving Him, and Him alone, they may die to all besides. So soon as they have been clothed with the habit, let them pray Almighty God for grace to keep in unsullied innocence the white garment they have just put on, that they may shew it without stain at the judgment-seat of Christ.

§ 3. *Of the instruction of the novices.*

The sister of the congregation who may have this most important charge entrusted to her, ought to fulfil its duties with great zeal and affection, as a work of charity most pleasing to Almighty God, and most useful to the order; since its progress and its glory must depend upon the saintly lives of those who engage themselves in it. For this end she will be careful:

1. To instruct them in saying their office; that is to say, the Office of the Blessed Virgin; or, if the novice know not how to read, the number of Our Fathers and Hail Marys specified in the rule; or a whole rosary of fifteen decades every day.

2. To teach them the manner of accusing themselves of their faults in the public assemblies; how they ought to behave, and what they must do and say when present there.

3. Often to remind them that the black and white habit which they wear, signifies the innocence, the humility, and the mortification in which they ought to live, and which they ought to practise until death.

4. To accompany them to the hospitals once or twice in the month, for the purpose of attending upon the sick poor; and to the prisons, to console *and exhort to* patience those who are confined there.

5. To cause them to give an account every fortnight of their spiritual exercises, and of the manner in which they have performed them.

6. To send them to attend upon any sister who may chance to fall ill, that so they may be taught to exercise themselves in charity, humility, and mercy.

7. To warn them mildly of any defects which may appear in them, that they may strive earnestly to correct themselves.

8. To exercise them frequently in acts of obedience, humility, and mortification, in order to prove their virtue, and to ascertain the disposition of their minds.

Finally, from time to time, to inform the Father Master of their conduct, of their perfections and their faults, that he may judge whether they faithfully correspond to the grace of their vocation, and are diligently labouring to make themselves worthy of being admitted to profession.

§ 4. *Of the profession.*

Those who make profession in the Third Order of St. Dominic should do so:

1. In a spirit of sincere piety, in order to serve Almighty God better for the remainder of their days.

2. In a spirit of renunciation, to disengage their affections from all things.

3. In a spirit of sacrifice, resolving thereby to die to self, and to let holy obedience be thenceforth the moving spring of all their actions.

4. In a spirit of zeal devoting themselves to the service of their neighbour, by the continual practice of works of charity.

For to be a professed brother or sister of the Order of Penance, is to espouse the Cross, and publicly to proclaim our will to follow our Lord Jesus in His sufferings and humiliations; it is to engage ourselves to live in the world as though we were not of the world; it is to promise anew to Almighty God that we will keep inviolate our baptismal vows, that we will be solely His, and that we will renounce, during our entire life, the devil, the world, and all its vanities. Those who make their profession in these good and blessed dispositions, and faithfully accomplish them, are doubtless in the way of perfection and salvation; for doing this they will love God with their whole heart, and their neighbour as themselves, which is the fulfilling of the law.

They should prepare for their intended sacrifice of themselves to God, by a spiritual retreat of some days; during which they must beg the gift of His divine grace to enable them perfectly to fulfil the duties of their new state. On the day of their *profession* they should confess and communicate,

and strive to keep their souls closely united to God; reflecting upon the merciful and most gracious favour which will so soon be vouchsafed to them.

It must be remembered that this profession obliges to obedience only as far as relates to the rule; and that those who transgress this rule do not incur any, even the least, venial *sin;* but merely the *penalties* that may be inflicted for such transgressions.

Every year, upon the anniversary of profession, each sister should communicate, and make a solemn renewal of her profession, in the presence of the most adorable Sacrament.

CHAPTER II.

ON THE SPIRITUAL EXERCISE OF THE BRETHREN AND SISTERS.

The intention of our holy rule is to furnish those who profess its observance with the means of attaining perfection. For this purpose it ordains strict silence and prayer in churches at all times, but especially during the celebration of the Holy Sacrifice, at which it supposes that they every day assist, if it be in their power. But since it gives them *no particular* regulation for the disposal of

the day, certain exercises are here subjoined, which may suitably be observed by those who wish to conform themselves to the *spirit* of the state they have embraced, and to unite their souls more closely to God. And since life is composed of years, and years of months, and months of weeks, and weeks are made up of *days;* therefore, to live religiously, and to work out our salvation by the practice of the Christian virtues, it is without doubt necessary to pass *each day* in a holy manner, for which purpose the following exercise may profitably be observed by all the brethren and sisters.

§ 1. *Of the resolutions to be made in the morning.*

When you awake, give your earliest thoughts to God, and sacrifice to Him the first-fruits of your heart by an act of praise and adoration. Then arming yourself with the sign of the Holy Cross, consider that, in rising from sleep, which is the image of death, you are, as it were, born anew, that you may adore anew the omnipotence of the eternal Father who created you, the infinite wisdom of the Son who redeemed you at the price of His most precious blood, and the supreme goodness of the Holy Spirit who has so often imparted to you His sanctifying graces. Then, kneeling before your crucifix, make your good resolutions for the *day, which may* consist of the following points:

1. Place yourself in the presence of God ; that is, adore His great and awful majesty, and reflect on your own nothingness; then contemplating His sovereign perfections, together with your own deep misery, say to Him from the bottom of your heart: "O my God, I cast myself at Thy feet, I adore Thee prostrate on the earth; and, although I am but dust and ashes, still I implore Thee mercifully to permit me to unite my sacrifice of adoration with that which the angels and saints are continually offering unto Thee in heaven."

2. Render hearty thanks to God for all the benefits, both general and particular, that you have received from Him ; as, for having been made a Christian, for having been called to His holy service in the Third Order, for your preservation during the past night, and for innumerable other favours; which, during your whole life, His boundless mercy has bestowed upon you.

3. God being your first beginning and your last end, offer up to Him your heart, your soul, and your body, with all your thoughts, words, and actions, particularly those of the ensuing day, protesting that the advancement of His glory and the working out of your own salvation shall be your only aim.

4. Determine to spend the day as if it were to be the last of your life ; consider beforehand what

you are likely to do, where you may probably go, and with whom you may converse; and firmly determine on three things, viz. faithfully to fulfil all your spiritual exercises, courageously to strive against those imperfections to which you are chiefly subject, and frequently to make acts of those virtues of which you stand most in need, and particularly of that which is prescribed to you for the month.

5. Pray God to assist you with His grace in standing firm to these holy resolutions, and to keep you from those occasions in which He foresees you may perchance offend Him. Invoke the assistance of the Blessed Virgin, of your Angel Guardian, of the Saint whose name you bear, of your Patron for the month, of your holy Father St. Dominic, of St. Catherine, and of all the blessed saints of your order, that you may obtain from Almighty God all those graces and succours of which you stand in so great need.

§ 2. *Of prayer.*

The rule indeed only speaks of vocal prayer, prescribing a certain number of Our Fathers and Hail Marys, from which, however, it dispenses those who, out of devotion, say the Canonical Hours after the manner of ecclesiastics. As printing was not *in use, and* manuscripts were rare, when the rule

was made, a certain number of Paters and Aves was appointed to be said; but now, as every one possesses books, and our order has the Office of the Blessed Virgin in a form peculiar to itself, which answers to the Canonical Hours of the Church, the brethren and sisters who can read, excepting ecclesiastics, say daily this Office of the Blessed Virgin instead of those Paters and Aves. But since vocal without mental prayer contributes but little to our advancement in the spiritual life, therefore our General Chapters have ordained that all religious, both of the Greater and of the Third Orders, shall make daily one or two meditations at least of half an hour's length.

The holy exercise of meditation is called by St. John Chrysostom "the fence of the soul and the root of all virtues;" and Gerson, that great and renowned doctor, says boldly, that, unless by a miracle of God's power, it is impossible for a soul to arrive at Christian perfection without the practice of meditation: "Absque meditationis exercitio, nullus, secluso Dei miraculo speciali, ad rectissimam Christianæ religionis formam pervenit." (Tom. iii. *Tract. de Medit. Cons.* 7.) Christian perfection consists in avoiding sin and practising virtue. This perfection can only be attained by the practice of holy meditation, because meditation, being an operation of the understanding, cures that

blindness of the soul whence all our faults proceed; it enlightens the mind, and makes it perceive the evil nature, the utter foulness and the sad consequences of sin, how displeasing it is to God, what chastisements are destined for it, and what fearful and everlasting punishments are prepared for sinners in the world to come. It is by these reflections that the soul conceives a holy horror of all that is displeasing to God, and makes firm resolutions to turn away from her old ways of sinfulness and neglect; wherefore meditation has been excellently well called "the tomb of our imperfections." In other pious exercises we only see the surface of our faults; but in holy meditation they are laid open to our eyes with all their depth of malice, all their bitter consequences; we see our poverty and our wretchedness laid bare, and we are induced to labour with more earnestness than ever in acquiring those virtues of which we are so destitute. Thus the Spirit of God attributes to this holy exercise the progress made by the just man, saying, "Blessed is the man whose will is in the law of the Lord, and who shall meditate on His law day and night. And he shall be like a tree that is planted near the running waters, which shall bring forth its fruit in due season; and his leaf shall not fall off, and all whatsoever he shall do *shall prosper*." (Psalm i.)

It is not necessary here to suggest subjects for meditation, nor to give a method of performing it, as numbers of books are written for that especial purpose; but we mean simply to shew its advantages and its necessity, together with the obligation of all the brethren and sisters to devote as much time every day to its exercise as their director shall appoint, and their occupations allow.

And since devotion to the Blessed Virgin, the mother and protectress of our holy order, ought to be one of our principal exercises, the General Chapters recommend all the brethren and sisters to recite daily, at their most convenient hour, at least a part of the holy Rosary, and to assist in the evening at Compline in our churches, for the sake of the indulgences granted to those who are present while the *Salve Regina* is sung.

General table of all the prayers to which the brethren and sisters of the Third Order are obliged, during the year, according to the authentic declarations of the Superiors of the order.

1. Daily. To say for matins, the Credo, and twenty eight Paters and Aves; for Prime, the Credo, and seven Paters and Aves; for Terce, Sext, and None respectively, seven Paters and Aves; for Vespers, fourteen Paters and Aves; and for Compline, seven Paters and Aves, ending with Credo.

or, instead of this number of Paters and Aves, the Office of the Blessed Virgin,* or a whole rosary of fifteen decades may be said.

2. Yearly. Each brother and sister is to have three Masses said for the members of the order, living and dead; but those who have not means to do this, may offer three communions for the same intention. Each one is also to say the entire Psalter of one hundred and fifty psalms; or, if they cannot read, five hundred Pater nosters, by way of suffrage for the brethren and sisters living and dead; or, in place of these, to say every month the Office of the Dead for the brethren and sisters deceased, with the seven Penitential Psalms and the Litanies of the Saints for the brethren and sisters living; or two entire rosaries of fifteen decades, the one for the living, the other for the dead. This obligation may be more easily satisfied by daily saying two Paters throughout the year.

3. Those, and those alone, who are members of a congregation or community of the Third Order, are to say at the death of a brother or sister of their congregation or community respectively, if they be priests, one Mass, if not priests, fifty psalms, or one hundred Paters, adding to each,

* Where, for any lawful cause, any other office of the Blessed Virgin than that of the order is said, the commemorations of the Dominican saints should be added.

"Eternal rest give unto them O Lord, and let perpetual light shine upon them." This obligation may also be satisfied by saying the Office of the Dead, or an entire rosary of fifteen decades.

The Father Master has the power of dispensing with the brethren and sisters, more or less, according to circumstances, in all the above-mentioned devotions, especially with those persons who, from their condition of life, are engaged in hard labour, or are otherwise much occupied.

§ 3. *Of the Holy Mass.*

The brethren and sisters should assist daily at Holy Mass, which, of all the offices of the Church, is the most pleasing and acceptable to Almighty God. This divine sacrifice is also a sacrament, concealing from us God's most unspeakable mysteries, and working invisibly in the souls of the just who devoutly assist thereat, those graces which our Lord Jesus Christ has merited for us by His most bitter passion. During the time that you assist at it, be firmly persuaded that whilst the priest is offering Him up to the Eternal Father, Jesus is interceding for your salvation, taking upon Himself the heavy burden of your debts to the divine justice; and that, being there truly present in His office of mediator, of victim, and of priest, He offers His stripes, His sufferings, and His death for you.

The sacrifice of the Mass at which you assist is of no less value than that of the Cross, with this difference, that the sacrifice which the priest offers at the holy altar applies to us each time it is offered the fruits of that sacrifice of Calvary which merited for us the happiness of heaven; hence St. Bernardin of Siena said, that the Christian who devoutly hears Mass receives from it three inestimable benefits, the forgiveness of his sins, deliverance from everlasting death, and a participation in the happiness enjoyed by the saints in heaven.

Endeavour, then, to hear Mass with those same intentions with which our Divine Lord Jesus instituted and left this most holy Sacrifice in His Church. 1. To offer to the Eternal Father all the homage which his Blessed Son has rendered, does render, and will render to Him for all eternity; together with His incarnation, His life, His sufferings, and His bitter passion and death. 2. To adore and acknowledge Him for your God, your first beginning, and your last end, your lord and master, and your sovereign good. 3. To thank Him for the many and undeserved graces with which He has so frequently enriched you. 4. To beseech Him to forgive you your sins and manifold ingratitude, the little profit you have made of His grace, and your coldness and tepidity in His *holy service.* 5. To ask of Him the continuance

of His mercies, with the grace of a happy death. 6. To pray for the grace of patience in adversities, and for all those virtues which are necessary for you to fulfil well the duties of your condition. 7. To be delivered from any besetting temptation. 8. To pray for the gift of His holy love, and for an extreme horror of all sin. 9. To pray for your relations, for the brethren and sisters of the Third Order, for your friends, your enemies, and for all those for whom you ought to pray, whether living or dead. Choose every day one of these intentions, and direct to it your devotions at Mass.

During the Mass practise acts of all the virtues, of adoration, of faith, of love, of humility, of piety, and of gratitude, in order to excite in your soul an ardent devotion, which will increase in you the fruits of this holy Sacrifice; for besides the blessed effects which it operates of itself upon the soul, you will receive more graces in proportion to your fervour and devotion.

When you have not the happiness of making a real communion, communicate spiritually, by exciting in yourself a vehement desire of receiving Jesus Christ in the most adorable Sacrament. This desire, in order to be useful and efficacious, ought to spring from faith working by Divine charity, according to the holy Council of Trent; or, in other words, the soul should be in a state of grace,

for then this ardent desire will make you a sharer in the blessings and spiritual graces which those receive who communicate sacramentally.

As this spiritual communion, which you ought to make at every Mass at which you do not communicate sacramentally, is of such marvellous profit to the soul, the following easy method of making it is here laid down :

After the priest has recited the *Pater noster*, imagine that you behold your Saviour Jesus present upon the altar as upon the cross, His blood streaming from His adorable wounds, and flowing over your own soul, to wash away its stains. Behold Him as an affectionate Friend coming to you to embrace you in love, and as your God, all radiant with glory, coming to enlighten and to sanctify your soul.

At the *Agnus Dei* strike your breast thrice, endeavouring to excite the utmost contrition for your sins, and meekly ask pardon of God the Father for those which you have committed in thought; at the second Agnus beseech God the Son to forgive all your sins in word; and at the third, ask God the Holy Spirit to forgive all your sins in act. Having done this, humble yourself most profoundly before God, call upon every sense of your body and power of your soul to annihilate themselves in His dread presence, deeming yourself

most unworthy to receive sacramentally the body of Jesus Christ.

When you are thus deeply confused at your own nothingness and sin, and have wholly separated your heart from self and from all things out of God, pray His gracious mercy that you may be permitted to desire Him, owning even that to be a grace of which you are unworthy; and say with the priest, "*Domine, non sum dignus.* Lord, I am not worthy that Thou shouldst enter under my roof; but speak only the word, and my soul shall be healed." Knowing, nevertheless, that He is your sovereign good, you may thus address Him, either mentally or in words: "O my divine Saviour, Thou seest the need that I, wretched sinner, have of Thee; Thou knowest the extreme poverty of my soul, and the longing desire which I have of possessing Thee; oh, come then, Thou beloved of my heart, I implore Thee by the love which Thou bearest to Thine Eternal Father, by the charity which Thou hast ever shewn to men; come and look pitifully on my necessities, fulfil my desires, and grant to my soul the blessed fruits Thou vouchsafest to those who have the unspeakable blessedness of receiving Thee in the Sacrament of Thy love."

At this time, making an act of faith in the real presence of your Lord in the most adorable Sacra-

ment, excite in yourself an ardent desire of this Holy Communion, make an act of contrition for your lukewarmness and your negligences, humble yourself before the majesty of God, deeming yourself utterly unworthy of a sacramental, and even of a spiritual communion, which you would not presume even to desire, were it not that God has regard rather to the love which He bears you than to your own sins, whereby you have deserved to be deprived of every consolation.

Then shutting out from your senses all external objects, imagine, at the instant when the priest consummates the sacrifice, that an angel from heaven takes one of the sacred Hosts from the ciborium, in order to communicate you.

Receive this favour with an interior act of faith in the truth of this great mystery, and with fervent love for Christ your Lord truly present in the sacred Host, which you have just adored.

After this spiritual communion, neglect not to make an act of thanksgiving, and, if time allows, speak interiorly with Jesus Christ, in the same manner as you are accustomed to do after a sacramental communion.

§ 4. *Of the use of the Sacraments.*

The rule (Chapter VIII.) only ordains four general communions during the year for the brethren

and sisters, viz. at Christmas, Easter, Whitsuntide, and the Assumption or the Nativity of the Blessed Virgin; it leaves particular communions to their own devotion, and to the prudence of their confessors, who will cause them to communicate more or less often according to their dispositions, and the profit which they appear to receive in their communions.

The dispositions which the brethren and sisters ought to bring to the Sacraments of Penance and Holy Communion are not here spoken of; they are supposed to exist in persons making, as they do, a peculiar profession of piety. The following days are, therefore, alone marked as those on which all ought to communicate together; viz.

On the first Sunday of every month, on all feasts of the Blessed Virgin, of the Apostles, and of the Saints of the order.

§ 5. *On being mindful of the presence of God.*

God gave this counsel to the holy patriarch Abraham, as a means of arriving in a short time at perfection, "Walk before me, and be perfect." This is the most important of all exercises in the spiritual life, since it animates and gives life to the others, and without it they languish and become as it were dead. It is as a bridle to us in the "purgative life," holding us back and restraining

us from offending God, whenever we reflect that He is always intimately present beholding all our actions, that His never-sleeping eye is always upon us, and that He can hurl us headlong into hell, at the moment we offend Him by our crimes. It is a powerful motive in the "illuminative life," to practise virtue generously, and to triumph over all the difficulties which are met with in the narrow path to heaven, if we adore God as present with us, and ever holding out rewards and crowns to repay our fidelity and our love. It is the most perfect means of living happily in the "life of union," since this exercise unites us continually to God in thought, in heart, and in affection.

As this important exercise consists in the operations of the understanding and the will, practise it in this way: look upon God with the eyes of a lively faith present throughout the whole world, before you, above you, behind you, at your side, nay everywhere. Figure to yourself, as says St. Paul, that in God "you live, and move, and have your being." Each time that the clock strikes, make acts of faith, and say, "O my God, I believe that Thine eyes are always upon me, and that I am never out of Thy sight." Say also sometimes to your soul, "O my soul, believest thou that that God is here present before Whom the angels and *saints prostrate* themselves in humble adoration?

believest thou that He beholds thee, and that in every place His all-seeing eye is upon thee?" Alas, how few Christians are there who thus act in a spirit of faith! And yourself, dear reader, had you believed that God was present at all your thoughts, words, and actions, would you have consented to such or such a thought of vanity,—would you have given utterance to such an angry expression, or would you have done such or such an action to the disedification of your neighbour?

After this operation of the understanding, you must cause the will to act; keep yourself in a spirit of reverence; every where study to preserve the greatest interior and exterior modesty; adore the presence of God, producing acts of fear of offending Him, of confidence in His goodness, of hope in His mercy, of love at the contemplation of His perfections, and of thanksgiving at the sight of the benefits which He confers upon you every moment. Converse in thought with God, and never do any thing which is unworthy of His presence. Accustom yourself to live always in habitual remembrance of His presence, which you will acquire by long practice, and which is most necessary in the spiritual life for those who aspire to perfection. David declares that this exercise kept him in the path of duty, and contributed much to his sanctity. "Lord," says he, "my soul hath kept Thy testi-

monies, and hath loved them exceedingly. I have kept Thy commandments and Thy testimonies, because all my ways are in Thy sight."

§ 6. *Of the manner of performing our actions well.*

All the actions of a Christian ought to contribute to his salvation, and to become occasions of merit, and jewels to grace his crown in heaven; which made St. Bernard call them *semina æternitatis* (the seeds of eternity). St. Paul says that "he who soweth sparingly shall also reap sparingly; and he who soweth in blessings shall also reap blessings;" to teach us that, if our daily actions are performed with all the necessary circumstances, they will be the blessed seed which will bring forth those fruits of benediction, of which we shall reap a plenteous harvest in heaven.

Our life is occupied in four kinds of actions. The first are commanded by God,—as to love Him, to serve Him, to assist the poor, to obey our superiors, &c. The second proceed from special inspiration of God, or from some secret movement of His goodness,—as to frequent the sacraments, to practise mortification, to serve the sick, to reconcile enemies, with all other actions of supererogation, &c. The third are civil actions, and relate to the state in which it has pleased divine providence to *place us in the* world,—such are the actions of a

judge in rendering justice, of a merchant in his business, or of a labourer in his work. The fourth are natural actions,—as to eat, to drink, to sleep, to walk, and the like.

1. In order to render these actions meritorious and agreeable to God, do them in union with all the actions of Jesus Christ, and the unspeakable merits of His life and death: this is a most excellent manner of acting, giving merit to all that you do, and raising its value.

2. Do every thing for the love of God, who is your beginning and your last end.

3. Do every thing with the intention of promoting His glory, in a spirit of homage, bearing in mind the advice of St. Paul, "Whether you eat or whether you drink, or whatsoever you do, do all to the glory of God."

4. Perform all your actions in a spirit of piety, observing one of the following rules: (1.) Before your action, offer it to Almighty God; begging Him to allow nothing in it which may offend Him, and to vouchsafe His grace and blessing upon it, that you may perform it according to His holy will. (2.) Perform your action as something commanded by God in the state of life to which He has been pleased to call you, especially if a matter of duty or business; and do it for the sake of the love and obedience you owe Him. (3.) Refer your

action to God; that is to say, desire that He may be honoured by it, and may receive from it all the glory that He wills.

Perform your actions for these ends, and let not the multitude of your occupations trouble you; since all that you do can be thus made to enrich you with new merits. Listen to the words of St. Paul, who thus encourages you: "Therefore, my beloved brethren, be ye steadfast and immovable; always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord." That is to say, that performing thus all your actions with a pure intention for the love of God, to obey Him and to glorify Him, you will not do one, how trifling soever it may be, for which you may not hope to receive a great recompense. Make, then, a good provision during this life; for your actions alone will accompany you to the judgment-seat of God; and in another life you will carry nothing with you but their deserts.

Let not self-complacency, vain-glory, or human respect, rob you of the merit of your actions; lest, after having laboured during your whole life, Jesus Christ declare unto you at last that you have already had your reward.

§ 7. *On the examination at noon.*

As the soul, in its operations, can only act by

the organs of sense, it contracts a kind of weariness, which causes us easily to relax in our application, and imperceptibly to withdraw our thoughts from the presence of God, to whom we should look in all our actions. This truth is proved by experience; and the most frequent complaint of a soul that loves God is, that her own heart has forsaken her: "*Cor meum dereliquit me*," says David, deploring this.

This unhappy necessity obliges us to repair, by successive renewals of attention, the losses we sustain in the spiritual life; and as, in the multitude of our occupations, the spirit returns to its former inclination towards earthly things, it is necessary, about the time of noon, to retire into ourselves for a short time, to make an examination of conscience, which is only a review of the morning's good resolution. This examination is most necessary, and ought never to be dispensed with; for what business can you have more important or more urgent than that of saving your soul? it is, moreover, very useful in forwarding your progress in perfection, and making your actions more agreeable to Almighty God. It may be made in any place wheresoever you may be, and consists of five parts.

The first is to place yourself afresh in the presence of God, renewing the homage and adoration you paid Him in the morning, in a spirit of sub-

mission, and gratitude, and entire dependence upon His bounty.

The second consists in an act of thanksgiving for the assistance which you have received from God during the morning, and for the benefits which He has deigned to bestow upon you; represent them to yourself, endeavouring to draw from them new motives for love and gratitude; and especially if you have communicated on that day, fail not to thank Him for so inestimable a blessing.

The third is an interior view of the good resolutions of the morning: consider whether you have fulfilled them, or whether you have broken them, either by omission or commission, particularly with respect to the virtue which you proposed to yourself to gain, and the fault which you resolved to overcome.

The fourth is a true sorrow for having been so little faithful to God, so inconstant to your resolutions, so weak in avoiding occasions of sin, so ungrateful in neglecting the graces vouchsafed to you, so rebellious to holy inspirations, so negligent in the work of your salvation, so attached to the things of earth, and so indifferent about those of heaven. Make an act of contrition, and testify to God the sorrow that you feel for having been so *inconstant* in the design you have embraced of

serving Him better, and of daily advancing more and more in perfection.

Lastly, the fifth is a firm resolution to pass the remainder of the day in a more perfect manner. For this purpose, consider beforehand the employment of the afternoon and evening, and beg the grace of Almighty God to serve Him for the rest of the day more faithfully than you have done in the morning.

§ 8. *Of spiritual reading.*

This exercise is of great importance to the brethren and sisters for making progress in the way of perfection. St. Ambrose calls it *the life of the soul;* meaning thereby, that, as without the soul the body is only a corpse incapable of any action, having indeed eyes, ears, and mouth, but without power either to see, hear, or speak; so those who neglect this exercise have only an outward appearance of devotion, but inwardly their souls are left a prey to evil habits, and weighed down with a languor which hinders them from doing any thing generous for God, and impedes them in their way to heaven. St. Athanasius, in his exhortation to solitaries, calls it *the touchstone* by which true and false devotion may be distinguished; assuring us that those who aspire to an intimate union with God, to the mortification of

their passions, and the acquisition of virtues, will seriously apply themselves to the reading of good spiritual books: *Sine legendi studio, nemo ad Dominum valebit esse intentus.*

This reading will instruct you in your obligations, and will give you a knowledge of the true state of your soul, and whether you are advancing or receding. It will discover your defects to you without flattery or disguise. There is this difference between prayer and reading, that in prayer you speak to God, exposing to Him your wretchedness, and asking the assistance of His grace; but in spiritual reading it is God who speaks to you, instructing, commanding, and warning; discovering to you your defects, and shewing you your self-love, and the deceitfulness of your heart. Wherefore, if you earnestly wish to achieve the great work of your salvation, listen to this divine master, by devoting half, or at the least a quarter of an hour every day to the reading of some spiritual book.

Before you commence reading, promise sincerely to God that you will do whatsoever He shall there command you; ask of Him a teachable spirit to receive the truths which you read, and grace to put them in practice.

During your reading, if you meet with any passage which touches your heart, pass it not by, but

stay and listen to the voice of God then speaking to you; reflect and examine yourself upon the truth which it offers to your notice. This exercise consists, not in reading much, but in profiting much; and it is most necessary to give an account to your director of the manner in which you have performed this duty, and of the profit you have drawn from it.

After your reading, examine yourself on what you have read, to see if you possess the virtue which it purposes to implant, or if you are attached to the vice against which it is directed; what are your dispositions regarding the great truths and maxims of salvation; what you have been for the time past, and what you purpose to be for the future. Thus, if you read a chapter on humility, examine whether you are truly humble, and whether you bear with patience the scorn and contempt with which you may be treated.

Spiritual reading is a mirror which flatters no one; look at yourself in it daily, and when this faithful glass reveals to you your defects, bewail them in the presence of Almighty God; ask of Him the grace to amend; and make a firm resolution never again to fall into them. If you make not these reflections, you will lose all the fruit of your reading; and you will be like the man of whom the Apostle St. James speaks, "who be-

holding his natural countenance in a glass, beheld himself, and went his way, and presently forgot what manner of man he was" (St. James i. 24).

Among the best books which you can use are, *The Following of Christ;* the works of the Ven. Father Lewis of Granada, especially his *Memorial of a Christian Life* and his *Sinner's Guide;* the lives of the holy Saints, particularly those of our order, which St. Ambrose calls the rule of our conduct; with the works of St. Francis of Sales, of St. Alphonsus, *The Spiritual Combat,* &c.

§ 9. *Of mortification.*

The rule prescribes three species of mortifications in the seventh, eleventh, and twelfth chapters, viz. vigils, fasts, and abstinences; which are only the shell of that interior mortification, without which other austerities are but as a body without a soul.

Three things oblige the brethren and sisters to mortification, viz. the holiness of their baptism, in which "we are buried together with Christ by baptism unto death;" their duty as Christians, which obliges them to bear their cross daily after Jesus Christ; and their engagement to the Third Order, which consecrates them so peculiarly to holy mortification, that their distinguishing name is "The Brethren and Sisters of *Penance.*"

St. Paul wishes all Christians to look upon them-

selves as dead to sin, and living to God in Jesus Christ our Saviour. To practise this important maxim well, consider whether you are indeed dead to sin, to yourself, and to all your inclinations and passions; and in order the better to understand this kind of death, to which every Christian is condemned by baptism, remember that your soul, corrupted by sin, bearing the image of the old Adam, and subject to the dominion of the devil, has been purified by the blood of Jesus Christ, our new Adam, who has imprinted on you His own image, and has happily freed you from that miserable bondage; and who, obliging you to put off the corrupt man, engages you to live a life conformable to His own. And this cannot be done without mortification, which opposes our vicious inclinations, and wages an implacable war with every thing that leads to sin, or to a conformity with the maxims of the world. This is, then, the obligation of our baptism; whence Tertullian calls us *pisciculi*, or little fish, signifying that the water, being the symbol of afflictions and mortifications, is the element of Christians, in which they ought to live, since they are incorporated with Jesus Christ.

The condition of members of Jesus Christ imposes upon us a second necessity for mortification. Nothing in holy Scripture is more expressly com-

manded than the mortification of our members and the restraining of concupiscence, bringing it into subjection to the law of Jesus Christ; and those Christians alone can be justly called the living members of Jesus Christ, whose care it is to subdue and mortify their passions in all things. "If any man have not the spirit of Christ," says St. Paul, "he is none of His;" or, in other words, he is not a living member of that Divine Head. Now, the spirit of our blessed Lord is manifestly the spirit of the cross; and the first lesson which He gave to His disciples, and in them to all Christians, was to teach them that they must carry their cross, in order to follow Him; that is, that they must mortify themselves in all things. It is with this idea that Tertullian calls Christians *religiosi crucis*, the religious of the cross; meaning, that as those who sever themselves from the world, in order to serve God in the cloister, become religious by the vows which bind them to poverty, chastity, and obedience; so every Christian contracts the obligation of carrying the cross throughout his whole life, by the solemn vow made at his baptism, of mortifying his senses, subduing his passions, and fighting against his evil habits. "Those who are of Christ," says the Apostle, "have crucified the flesh with the vices and concupiscence thereof." This is *what the saints* have done; and this you also must

do, if you would lay claim to their crowns and their reward.

But the condition of the brethren and sisters of the Third Order forms an engagement of supererogation; consecrating to mortification those who wish to fulfil its most important duties: these are truly the religious of the cross, being by their especial state brethren and sisters of *penance*. They may apply to themselves these words of St. Augustin, "*Crucifixus est Christus, ut vos crucifigamini mundo:*" Christ for the sins of men has suffered the painful death of the cross, in order that you may be crucified to the world; and that, living in the world, you may be dead to the world; hating what it loves, condemning what it approves, acting in opposition to its deeds, and in no way partaking of its maxims or its corruption. To arrive at this perfect disengagement of heart from worldly things, and to enter heaven, according to the counsel of our Master, Jesus Christ, by the narrow gate, it will be necessary for you to practise both interior and exterior mortifications.

Interior mortification consists in two things; viz. 1. in doing nothing for the sake of pleasing the senses or for the satisfaction of self, but only because it is the will of God, and for the sake of pleasing Him: 2. in never omitting any duty from the fear of trouble which it may occasion you,

but ever having before your eyes the fear of disobeying God, and of neglecting that which it is His holy will for you to do: this is the meaning of St. Paul, when he says, "Walk in the spirit, and ye shall not fulfil the lusts of the flesh;" and to enable us thus to live, he counsels this interior mortification, saying, "*Si spiritu facta carnis mortificaveritis, vivetis;*" if by the spirit you cause the evil passions to die in your flesh, you shall live a life of grace and virtue.

Exterior mortification consists in corporal austerities, which St. Paul himself practised, as he himself says, "I chastise my body, and bring it under subjection." In this spirit our holy rule, in chapters vii., xi., and xii., prescribes certain vigils, fasts, and abstinences.

The vigils ordained by the rule are to be understood, not as an interruption, but as a privation of sleep, during a certain time of the year; a part of the time destined for repose being employed in reciting Matins, or in some other exercise of piety, as was observed by St. Catherine of Siena, who used only to sleep one hour in two days; by St. Rose, who slept very little; by the Blessed Mary of Raggi, who gave only two hours to sleep every night; and by many others of the Third Order, whom the Church has honoured with the title of *Blessed.* It is the intention of the rule, to give to

the service of Almighty God some portion of our time, gained from sleep, and to avoid the shameful effeminacy of those worldly people who waste in bed that precious time which is given them for working out their salvation. We may easily judge what is the spirit of the rule in this particular, when we consider that secular persons, to whom the rule was originally given, generally go to rest so late, on account of civil engagements or the occupations of their state, that it would be next to impossible for them to rise after an hour or two's rest, when nature is in her heaviest sleep; we may therefore conclude that its intention is for the brethren and sisters to go to rest later than usual, or rise sufficiently early, to gain from sleep some portion of time to be employed in prayer.

Not but that those brethren and sisters who, living in private, retire at a sufficiently early hour to enable them, like the religious of the order, to rise at midnight, may do so with admirable fervour and edifying piety. On the contrary, they are exhorted by all means to persevere in this holy practice, imitating the penitent David, who, though burdened with the government of a great kingdom, neglected not to rise at midnight, in order to converse with God in prayer, and to bewail his sins. But those who, by reason of their labour or the occupations of the day, cannot rise at night, may say their Matins

an hour or half an hour before going to rest, or they may rise earlier in the morning for the same purpose. As regards the abstinence from flesh-meat on Mondays, Wednesdays, and Saturdays, those brethren and sisters who live in private, and have the entire direction of their own actions, ought to practise this mortification in a spirit of penance, conformably to the rule, which is taken from that of St. Augustin, which is observed by the religious of the order, and which says in express terms, "Afflict your flesh by fasting and abstinence." But those living in dependence or in a family, in whom this singularity would be troublesome, or to whom it would not be permitted, must not attempt to practise this mortification, but should substitute some other for it, according to the advice of the Father Director, who possesses full authority to grant dispensations, and to permit them to eat meat.

As respects fasting, it is a more general obligation of Christianity, and one more easily practised in the Third Order. Fasting, says St. Chrysostom, is the sacrifice of Christians, in which the will is the priest, and the flesh the victim; in which holiness of life is the altar, and chastity the offering. It is a sacrifice of expiation, which ought frequently to be offered to God in satisfaction for sin. Endeavour, then, in a penitential spirit to practise the *fasts ordained* by the rule, and even ask leave of

your confessor to multiply them, by fasting on the vigils of all feasts of the Blessed Virgin, of the holy Apostles, and of the saints of our order, and even upon bread and water alone upon Good Friday, after the example of the religious of the order.

We speak not here of those other macerations of the body by means of disciplines, hair-shirts, and other instruments of penance, which have been employed with so much fervour by so many blessed saints of the Third Order: these extraordinary austerities should be left to your devotion, and to the discretion of the directors of your consciences.

§ 10. *On silence and solitude of heart.*

Language causes some of the blessings, and at the same time some of the evils of life; as a little spark may reduce to ashes a mighty forest, so the tongue by one word may stir up the most dreadful disorders among men: the tongue is called in Holy Writ "a world of iniquity," and is a source from whence numbers of those crimes which render us abominable in the sight of Almighty God flow, either by committing them itself, or by commanding them to be committed. The tongue, when once heated and goaded on by the devil, disorders every action of life; it is a restless member, ever striving to bestir itself, and to spit forth the venom with which it is filled. "Many," says the

wise man, "have fallen by the edge of the sword, but not so many as have perished by their own tongue;" whence he may conclude that it is an especial duty of the brethren and sisters to have the tongue in a state of due subjection, and to keep silence as much as is in their power. For, says the holy Apostle St. James, "If any man think himself to be religious, not bridling his tongue, but deceiving his own heart, that man's religion is vain." This which is spoken by the Apostle for the benefit of all Christian people, ought by the brethren and sisters of the Third Order to be applied more particularly to themselves; and let them remind themselves that the holy profession in which they live is but an image and shadow of religion, and their virtue but a hypocritical cloak of piety, if they do not endeavour to keep silence at certain hours of the day, that, ceasing to converse with creatures, they may speak to God alone; and if they be not also cautious, whenever they speak, not to indulge in idle or useless conversation, and never to utter a word against charity.

Silence will greatly lessen the number of their sins; for, according to the testimony of the Holy Spirit, "In the multitude of words there shall not want sin." And again, "He that speaketh much hurteth his own soul."

Other virtues only oppose themselves to those

vicious expressions which are contrary to themselves; as, for example, chastity restrains the tongue from the utterance of impure expressions; humility and mildness only oppose those of haughtiness and anger; charity permits no evil speaking or calumny; obedience no murmurings; but silence at one stroke cuts off the root of all these evils.

The benefits arising to the soul from the observance of silence are infinite; it disposes and prepares the mind for contemplation, it nourishes in it the flame of devotion, it strengthens the fervour of charity, and elevates it to God. Silence is the mother of devotion, devotion of prayer, prayer of union with God, and union with God of perfection. Without this practice of silence, which is so necessary and so advantageous to the soul, you may rest assured (and of this you may judge by your past life), that you will never make any progress either in recollection or prayer, or any other of those exercises by which the soul is conducted to Christian perfection.

In order to turn the keeping of silence to good account, make a solitude in your heart, like the seraphic St. Catherine of Siena, by retreating within yourself; let your soul banish from its remembrance all ideas, thoughts, and imaginations of creatures, to think upon itself and upon God; more especially when it pleases God to call you to

solitary occupations, with the bounteous design of illuminating, kindling, and purifying your soul, and communicating to it His gifts and graces. Thus it is that you make a solitude in your own soul. In this retreat the soul ponders upon her own state, she studies her dispositions, examines her thoughts, the purity of her intentions, her whole interior and exterior; weighing that which she has done or suffered for God's sake with what she ought to do or suffer; and determining within herself how she ought to speak and act in every situation or circumstance. She fixes her thoughts wholly upon God, and uniting her will with that of Jesus Christ her Divine Lord, beholding Him and contemplating His perfections, she is absorbed in wonder and love; she looks upon Him as her all, and counts all creatures as nothing, detaching herself from them, that she may unite herself to Him by acts of love, resignation, faith, hope, praise, and adoration; she offers to Him all that she is or has, as her lowly tribute of homage; she humbles herself to the dust, and annihilates herself in His presence; she asks forgiveness of her offences, she thanks Him for His blessings; in Him, as in her centre, she takes her sweet repose, and rejoices in Him as her everlasting bliss.

Those who are accustomed to this practice, which *ought to be* one of the most frequent exercises of

the brethren and sisters, draw from thence great advantages in their progress to perfection. Most of them, from the circumstances of their state, are obliged to be in the world, to converse with creatures, and to devote themselves to the occupations of a civil life; and unless they detach themselves from it in spirit, from time to time, at least twice or thrice during the day, in order to enter into themselves,—unless they take refuge in this solitude of the heart, they will pour themselves out upon the outward world, and will lose the spirit of the inward life.

This exercise may be practised every where, in the streets, in your chamber, and even during the time of labour. Wherefore, as it is one of the most important, the brethren and sisters should make it one of the most frequent of their duties. In the very midst of their occupations, let them frequently enter into this sweet solitude of the heart, to converse with God alone, and, as St. Bernard says, to "enjoy God in them, and themselves in God." *Tunc enim fruitur Deo in se, et se in Deo* (S. Bernard. de Vit. Solit.).

§ 11. *Of the saint for the month.*

There is a praiseworthy custom of distributing to the brethren and sisters billets, in each of which is inscribed the name of some saint, as an ex-

ample for imitation and as a patron to be invoked, a virtue to be practised, a sentence to be meditated on, and a prayer daily to be recited for a given intention.

In order rightly to fulfil this pious practice with regard to the saint, when his feast-day arrives, read his life, if you can obtain it, confess and communicate, and perform in his honour some work of piety; as, for instance, to visit the poor at the hospitals, to spend a longer time in prayer, or to give some alms. Invoke him daily at your morning and evening devotions; have a great confidence in his intercession, firmly believing that he is chosen for you by the providence of God, to be your guide and protector during the month, and to succour you in all your difficulties.

As regards the virtue, consider the great need you have of it; for example, if it be mildness, note the various occasions in which you offend against this virtue, and make a firm resolution either to avoid them, or in them to shew no signs of anger or impatience. Earnestly ask this of God in your prayers; communicate at least once in the month with this intention, invoking the intercession of your saint for the same end. During the month, in order to acquire this virtue, make it the subject of your particular examination. At your *morning* resolution, determine to make at the least

five or six acts of it during the day; at your time of recollection at noon, consider whether you have put that resolution in practice; and at your evening examination of conscience, if you have failed in the practice of it during the day, ask pardon of Almighty God; if otherwise, give thanks to His infinite goodness.

With regard to the sentence given to you, two things may be done; the first, to learn it by heart, or at least to impress it strongly upon the mind, and to reflect frequently upon it during the day, that its practice may be made easy whenever an occasion presents itself; the second, to make a meditation upon it twice or thrice during the month. The first point should be on its excellence and utility; the second, will be to consider whether you have lived conformably with what it teaches, and in what you have failed with respect to it, taking occasion from thence to confound yourself in the presence of Almighty God, to ask His pardon, and to determine on serving Him better for the future.

As regards the intention for which you are directed to pray, accept it with zeal and charity, desiring to co-operate in whatsoever may advance the glory of God, and the salvation of your neighbour; and whenever you approach God in prayer, be mindful of it, and frequently during the month,

offer up some prayers especially for that intention.

§ 12. *Of the evening examination of conscience.*

There is a common saying, that a Christian ought to have the heart of a child towards God, to honour Him; the heart of a mother towards his neighbour, to serve him; and that of a judge towards himself, to know and punish his defects. And it is particularly in the examination of conscience that he ought thus to sit in judgment on himself.

In order to do this with profit, the brethren and sisters should, in the first place, give thanks to God for the graces and mercies vouchsafed to them during the day; secondly, they should ask of Him light to see and know their imperfections, and sorrow to detest them; and thirdly, they should mentally run over the time that has elapsed since their examination at noon, and note down wherein they have offended Almighty God—

By thoughts.

Of ambition; of vanity; of envy; of hatred; of revenge; of impurity; of contempt; of rash judgment; against faith.

By actions.

Against the commandments of God; against the

commandments of the Church; against charity; against the rule; against their good resolutions; having acted through self-love; through vanity; through interested motives; through complaisance; through human respect; with anger; with impatience.

By words.

Of jesting; of lying; of contempt; of evil speaking; of flattery; of dissimulation; of exaggeration; of reproach; of ill-temper; of double meaning; of immodesty.

By omission.

In not having performed their exercises; in having omitted their office; in not having practised their appointed virtue when occasions offered themselves; in not giving alms; in not practising fraternal correction; in having been careless of the welfare of their children or servants; in having neglected to put their good resolutions in practice; in not suffering with patience; in not giving good example.

After this examination, ask pardon of Almighty God for the faults which you find yourself to have committed during the day, make an act of contrition for them, and make a new and stronger resolution of avoiding them for the future, with the grace of God.

CHAPTER III.

OF THE CONDUCT OF THE BRETHREN AND SISTERS OF THE THIRD ORDER TOWARDS THEIR NEIGHBOUR.

As the spirit of the order of Brothers Preachers is one of zeal and charity, which obliges its children to devote themselves to the salvation of others by the ministry of preaching, it is fitting that the brethren and sisters of the Third Order should be animated by the same spirit, following the example of St. Catherine of Siena, of St. Rose of Lima, and of all those saints of the order in whom an ardent zeal for the salvation of souls was the grand moving principle, and as it were the soul of all their actions; and whilst the brethren of the First Order employ themselves in preaching, hearing confessions, and catechising; and whilst the religious sisters within their cloister busy themselves in begging the conversion of those whom the fathers instruct, let not the brethren and sisters of the Third Order be behindhand in practising works of charity and mercy towards their fellow-creatures.

§ 1. *Of the exercises of charity.*

We may consider the miseries of our neighbour, *which are* the objects of mercy, as of two kinds:

those of the soul, caused by sin ; and those of the body, caused by the diseases and other misfortunes to which it is liable.

For the exercise of the spiritual works of mercy, the brethren and sisters should daily pray for the conversion of sinners, and offer a part of their rosary for that intention, that, through the intercession of the Holy Virgin, they may obtain the light and graces necessary for drawing them out of their miserable condition.

Besides this general intention, they ought also to pray particularly for all those, whether friends or strangers, whom they see engaged in sin, and perform some mortification with this intention ; whenever they see any family in a state of division, they should use all their endeavours to bring about a reconciliation ; and should they see any in danger of losing their souls by falling into sin, they ought to assist them with pious advice, and also by alms, if by any means the commission of any crime can thus be prevented.

With regard to the distresses of the body, it is their duty to assist their neighbour as much as is in their power ; and whenever they hear of any sick in their district, to visit, console, exhort them to patience, encourage them to turn all their sufferings to profit, dispose them for receiving the sacraments, and, if it be necessary, to prepare them

for death. If they are in need, they ought to give them some alms, or to procure some for them; they should also assist them in the last agony, prompting them to make acts of contrition for sin, of faith, and love of God; and as the crowning of their work of charity by the last duty, let them assist at their burial.

When our Lord Jesus Christ shall come at the last day to judge the living and the dead, He, in the face of heaven and earth, will say to those who have performed these works of mercy: "Come, ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world; for I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; naked, and you clothed me; sick, and you visited me; I was in prison, and you came to me." On the other hand, He will condemn the reprobate to eternal flames, because they have not done these works of mercy to His afflicted members.

Devotion without works of charity is a barren tree, bearing no fruit, but merely useless leaves. In order to exercise the brethren and sisters in these solid practices of piety, the Superior or Superioress on each Sunday and festival-day should, if possible, send some of them to the hospitals and *prisons to* visit the sick and console the prisoners.

It seems as if those words of the Apostle St. James, written for the instruction of the first Christians, had particular reference to the brethren and sisters of our holy order, wherein he says, "This is clear religion, and undefiled before God and the Father: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world."

By the fatherless and widows are meant all who are in affliction: hence the two most important obligations of the brethren are to practise works of mercy, and to keep themselves without stain amid the corruptions of the world in which they live.

§ 2. *Of the union which ought to exist amongst them in the spirit of Jesus Christ.*

The prayer of our Divine Lord for His faithful, for whose salvation He was about to die upon the Cross, was: "That they all may be one; as Thou Father in Me, and I in Thee; that they also may be one in us." One cannot conceive a more perfect union than this, which our Lord so ardently desired; and therefore all the members of our holy order should strive after that union, of which St. Luke speaks, when he says, "that the multitude of the believers had but one heart and one soul."

As they have all the same father, the Blessed

St. Dominic, and the same mother and protectress, the seraphic St. Catherine of Siena, they ought to love one another as one family in Christ Jesus; to correct one another's imperfections with charity, lovingly to bear with one another; to excite one another to acts of virtue; mutually to honour each other as the living temples of the Holy Ghost; to assist each other in spiritual or corporal necessities; to let neither interest, nor any thing else destroy this holy friendship; but, on the contrary, to make a sacrifice of every thing that in any way impedes that perfect unity, which is the very soul of Christianity. Whenever a sister falls sick, let the Superioress depute two of the other sisters to wait upon and assist her; should the sickness increase, so that she cannot be left alone, let two each day be chosen to pass the night with her. Let the Prior do the same with regard to the sick brethren.

§ 3. *Of the good example which they ought to give by their modesty.*

The rule requires this modesty in the simple habit which it appoints for the brethren and sisters to wear. They are to put away from them all the vain ornaments of the world, which are so many apostacies from the religion of Christians; since *they form* a part of those pomps and vanities of

the world, which in holy baptism we promised to renounce; whence St. Paul wills that women be clothed "in decent apparel, adorning themselves with modesty and sobriety, and not with broidered hair, or gold, or pearls, or costly attire." There is nothing against which the holy fathers have more inveighed than luxury in dress, and there is nothing in which their advice has been more disregarded; some false pretext or other being continually alleged, as, that it is the fashion; that it is a necessity inherent to their state of life, or that it is no sin. "If there were no sin," says St. Gregory, "in wearing costly attire, the Word of God would not so expressly mention that that rich man who was tormented in hell had been clothed in purple and fine linen; for no one wears precious apparel save from vain-glory, and that he may be esteemed above others;" and that men thus adorn themselves only from vain-glory, is proved by the fact, "that they never put on such apparel, except when they are to be seen by others."

It is for this reason that our holy rule cuts off all superfluities; it orders the dress to be made of a modest fashion; of no other colour than black and white, and without any of those superfluous ornaments which are so conformable to the vanity of the world. St. Dominic, the author of this rule, decreed that the brethren, destined as they were

to bear arms, should have only a simple white tunic over their armour, confined by a leathern girdle, in order to put to shame the luxury of the soldiers of the secular princes, who in those times prided themselves in wearing costly tunics, with girdles woven of silk, gold, and silver. He also ordered the capuce to be black; for then hats were not in use, and the capuces of the soldiers were of the most brilliant colours. He wished this modesty to be observed, in order to put to shame the vanity and luxury of worldly men; especially, as before observed, that of the soldiers, who prided themselves so much upon their girdles, that, if they were deprived of them, they held themselves to be marked with infamy. The same saintly patriarch willed the veils and bands of the sisters to be made of simple white linen, in opposition to the vanity of those ladies who affected to wear their bands and veils of dazzling colours, and of the most costly materials.

In placing yourself in the Third Order, you have renounced the world, you are no more of the world, and it is your duty no longer to follow its fashions, nor to conform yourself to its vain observances. Nevertheless, as there is no rule without exceptions, it may be remembered that a daughter may be obliged to dress herself in the *same way* as her sisters, if commanded to do so

by her parents; and also a wife must, in this respect, obey the will of her husband; but let them be mindful to withdraw their hearts and affections from these outward ornaments, and to take no satisfaction in them, but to wear them out of pure and simple obedience. St. Louis sanctified himself in the regal purple; and many other saints, whose engagements were in the world, have not been the less agreeable to Almighty God, though clothed in costly attire; for this reason, that they wore it without vanity or pride. Those persons who, by necessity, are thus dispensed from wearing publicly the habit of the order, should not neglect to wear the scapular of white woollen stuff beneath their ordinary dress.

§ 4. *Of their conversation.*

If the life of Christians ought to be a heavenly life, their conversation ought to be of heaven, and to spread around them the sweet odour of Jesus Christ. "The ancient Christians," says Cassiodorus, "not only in their conversation fulfilled the duties of civil society, but those of charity also, using it to gain souls to God." It is thus that the brethren and sisters of the Third Order ought to converse with worldly people whenever charity or courtesy requires it of them; let their conversations be useful to others, instructing them in their

duties, and guiding them in the paths of virtue; that those secular persons with whom they are intimate, remarking in them a constant recollection of the presence of God, may imitate their piety and devotion, and listen to their words as to a rule of their actions and of their conduct. St. Augustine writes that his mother, St. Monica, gained to God by her pious discourse those with whom she conversed. "The fruits of her holy conversation bear witness, that all perceived the presence of God in her heart."

In order to render your conversation profitable to others, entertain them not with the trifles or vanities of the world, but with edifying subjects, which may incline them to virtue and devotion. Our Lord Jesus Christ conversed with His disciples only of the kingdom of God; you, after His example, ought to speak only of heavenly things, and of those things which may engender a horror of sin and a love for virtue. Those secular persons who are aware of your consecration to God by your engagement in the Third Order, expect these spiritual discourses from you for their edification. "Let no evil speech," says St. Paul, "proceed from your mouth; but that which is good, to the edification of faith, that it may administer grace to the hearers."

It would seem that at this day the most part of

Christians are stricken with that malediction with which the Almighty of old time threatened His people, to punish their excesses and ingratitudes; viz. that their conversation should be only upon the earth, its follies, and its vanities. "Thou shalt be brought down, thou shalt speak out of the earth, and thy speech shall be heard out of the ground."

To escape this malediction, and to render your conversation useful and edifying to others, keep to this rule, viz. to speak of God, and of whatsoever may contribute to your own perfection or that of others, of what you have read or heard from the pulpit.

Avoid every thing that can sully your innocence; argue not with bitter words; defend not your own opinions with obstinacy, but submit them to those of others; never be quarrelsome; suffer no one to praise you in your presence; never boast of yourself, for you possess nothing but what has been given you by God; do not speak of useless matters; never lower the esteem which you ought to feel for others; speak of God and holy things with veneration; of persons consecrated to God and of your superiors with respect; of your equals with esteem; and of your inferiors with charity.

§ 5. *Of the duties of the brethren and sisters towards the deceased.*

Charity triumphs even over death; after having served our neighbour during his life, attended upon him in his sickness, assisted him in his agony, and been present at his interment, charity accompanies his soul before the judgment-seat of God, and follows him even to purgatory, there to solace and alleviate his pains.

Wherefore, in chapter xvi., the rule obliges the brethren and sisters to certain prayers and suffrages, not only upon the death of each brother or sister of their congregation, but also every year for the relief and succour of all the deceased members of the order.

On the death of any brother or sister, either on that day or the following let the Father Director cause a general communion to be made for the soul of the deceased; let those who are able cause a Mass to be said, or give some alms with the same intention. Let them also endeavour to gain some indulgences, and apply them to the suffering soul; for these favours being the application of the superabundant merits of Jesus Christ, granted by the visible head of the Church for the benefit both of *the living* and the dead, it is certain that they very *much advance* the deliverance of souls from this

suffering state, if they do not altogether release them.

In lieu of the fifty psalms or the hundred Paters which the rule prescribes to the brethren and sisters upon the decease of each one of their congregation, it suffices to say once the whole, that is, the Vespers, Matins, and Lauds, of the Office of the Dead.

Those who have a devotion for the souls in purgatory, and who wish to render them the same assistance as they would wish to be given to themselves after their death, will recite the Office of the Dead every week of the year, with the exception of those of Easter and Whitsuntide, as the religious of the order are bound to do; they should not, however, dispense themselves from fulfilling the precept of the rule, of causing three Masses to be said every year for the same intention. If they recite the Office of the Dead every week, they are not obliged to say the Psalter once in the year. Those who cannot read must every year say five hundred Our Fathers for the deceased brethren and sisters.* This charity will gain for them friends in heaven; and after their death, God will permit the same succour to be afforded to them as, when alive, they rendered to others.

* See the Table of Prayers.

CHAPTER IV.

OF THE ASSEMBLIES.

Every corporate body in the Church is governed by general assemblies, which are appointed for maintaining the strictness of discipline, or for re-establishing it when relaxed. It was for this end that the Apostles met together in the primitive Church, that Popes convoke general councils, Bishops hold their synods, and religious orders their assemblies and chapters. The Third Order being divided into congregations, the brethren and sisters must assemble separately, once or twice a month, on the days appointed by the father-master.

§ 1. *On the manner of holding the chapter.*

The brethren and sisters should assemble at their chapel on the day and hour appointed by the father-master. Those who arrive the earliest should kneel down without speaking to the others; and when there are four present, the eldest may commence the Litany of the Blessed Virgin, the others answering; at the end of which let the following prayer be said:

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace *into our hearts*, that we to whom the incarnation of

Christ thy Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection.

Stretch forth over thy servants, O Lord, the right hand of thy heavenly help, that they may seek thee with all their heart, and obtain whatsoever they worthily ask of thee. Through Christ our Lord. ℟. Amen.

Let them then say in choir the Vespers, or some other portion of the Office of our Blessed Lady; and when all are arrived, let the Father-Master be informed, that he may be present at the assembly.

Having entered, let him take his seat upon a faldstool before the Altar, and afterwards, all rising, let him say, *Benedicite* (Bless ye). To which all, placed according to the time of their profession, will answer, *Dominus* (the Lord). Afterwards, all being seated, he will say to them,

My brethren (or sisters), now that you are here assembled according to the statutes of your rule, I recommend to your prayers the good estate of the holy Roman Church, our holy Father the Pope, their Eminences the Lord Cardinals, the Lord Archbishops and Bishops, and all those charged with the care of souls in the Church of God, particularly the Lord Bishop of this diocese. I also recommend to you our holy order, the most reverend the Father-General, with his associates, the very reverend Fathers-Provincial, Vicar-General, Priors, and finally all the fathers, brethren, and sisters of our holy order.

I also recommend to you the civil state of this realm, our sovereign lady the Queen Victoria, the Prince Albert, and all the royal family, the magistrates and people of this town.

Lastly, I recommend to your prayers all our parents, relations, and friends, together with the benefactors of our Order, both living and dead, for whom we will say:

Vouchsafe, O Lord, to reward with eternal life all them that have done good unto us, for thy holy name's sake. Amen.

Let the Master or Mistress of the Novices commence the following Psalms, and the choir continue them:

PSALM CXXII. *Ad te levavi.*

Unto thee have I lifted up mine eyes:* O thou that dwellest in the heavens.

Lo, even as the eyes of servants:* upon the hands of their masters.

As the eyes of a handmaiden upon the hands of her mistress:* so are our eyes unto the Lord our God, until he have mercy upon us.

Have mercy on us, O Lord, have mercy on us:* for we are greatly filled with contempt.

For our soul is greatly filled:* we are the reproach of them that abound, and the contempt of the proud.

Glory be to the Father, and to the Son:* and to the Holy Ghost.

As it was in the beginning, is now, and ever shall *be:** world without end. Amen.

PSALM CXXIX. *De profundis.*

Out of the depths have I cried unto thee, O Lord:* Lord, hear my voice.

O let thine ears be attentive:* unto the voice of my supplication.

If thou, O Lord, wilt mark iniquities:* Lord, who shall abide it?

For with thee there is merciful forgiveness:* and by reason of thy law I have waited for thee, O Lord.

My soul hath relied upon his word:* my soul hath hoped in the Lord.

From the morning watch even until night:* let Israel hope in the Lord.

For with the Lord there is mercy:* and with him there is plentiful redemption.

And he shall redeem Israel:* from all his iniquities.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father (*in secret*).

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Let us pray for our Lord the Pope.

℟. Our Lord preserve him, and give him life, and make him blessed upon the earth; and deliver him not unto the will of his enemies.

℣. O Lord, save the Queen.

℟. And hear us in the day we call upon thee.

℣. O Lord, save thy servants.

℟. Trusting in thee, O my God.
℣. May they rest in peace.
℟. Amen.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.

Let us pray.

O Almighty and Eternal God, who alone doest great marvels, pour out upon thy servant our holy Father the Pope, and upon all the congregations committed to his charge, the spirit of thy saving grace; and that they may truly please thee, pour upon them the continual dew of thy blessing.

Keep ever under thy protection, we beseech thee, O Lord, thy servant our Queen, the Prince Consort, and all the Royal Family, that they may serve thee with an unfettered mind, and by Thy protection be delivered from all evil.

Stretch forth over thy servants, O Lord, the right hand of Thy heavenly help, that they may seek Thee with their whole heart, and may obtain whatsoever they worthily ask of Thee through Christ our Lord. Amen.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that through our charitable supplications they may obtain the pardon which they have ever desired: who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. ℟. Amen.

At those assemblies which are held upon the

vigils of solemn feasts, the Father-Master will give the general absolution * to the brethren and sisters.

Should any be ill, he will inform the sisters † of it, and will recommend them to their prayers.

The faults of all the sisters may then be heard, or should there be too great a number, those of one choir alone may be heard. The eldest on the side appointed by the Father-Master then comes before him, and inclining profoundly, accuses herself, with humility and in a true spirit of penance, in some such manner as the following:

My reverend father, I accuse myself that through my fault I was not present at the last assembly. I have not faithfully fulfilled my spiritual exercises. I have gone out of the town without permission. I have spoken idle or disedifying words in conversation. I have served the sick with negligence. I have not done with promptness what was commanded me. I have spoken in the church without necessity. I have not been recollected in my exterior deportment. I have not fasted on Fridays. I have not observed the abstinence enjoined by the rule, being able to do so. I have not observed a religious gravity in my dress. I have not said my office at the proper time. I have neglected mental prayer. I have omitted my spiritual reading. I have omitted my examination of

* See at the end of the book.

† This, as well as all that follows, applies, as usual, to the brethren as well as to the sisters.

conscience at noon or evening. In these, and many other things which I cannot remember, I have failed in my duty and my obedience to the statutes of our holy order; and I ask pardon of Almighty God, and I promise to amend by the help of His grace.

The Father-Master then imposes a wholesome penance, as, some prayers to be said, or some work of charity or humility to be performed, which must be faithfully accomplished for the love of God. The devil on one occasion said to our holy Father St. Dominic, that he lost in the chapter whatever he gained over his religious elsewhere; because the humility with which they accused themselves of their faults, and the penance which they there received, obtained them full remission from Almighty God.

Should the assembly be held on the first Friday of the month, the sentences may then be distributed. Let each one mentally beg of God to let that virtue fall to her lot which is most necessary for her; let her then receive in a spirit of faith the one she draws, believing that God gives it her in order that she may frequently make acts of it and labour to acquire it during the month. The assembly may then be closed by the Father-Master saying the following versicle:

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

When the Father-Master is not able to be present

at the assembly, the Superioress may take his place in all things; hearing the faults, saying the prayers, and making the necessary recommendations, with this exception, that at the prayers, instead of "The Lord be with you," she must say, ℣. "O Lord, hear my prayer;" to which the sisters answer, ℟. "And let my cry come unto Thee."

The brethren hold their assemblies in the same manner; and equally with the sisters are bound to secrecy, and are strictly prohibited from speaking to seculars of any thing there said or done.

§ 2. *On the correction of faults.*

There is no one without faults; even the most just have to grieve for the sad necessity by which they are subject to imperfections, which they are under a moral impossibility of avoiding; as the Holy Ghost says, "The just man falleth seven times." Holy David comforted himself under this common misfortune by expressing a hope that some righteous man might be found who would charitably warn him of his defects, in order to their correction.

This is one of the advantages enjoyed by the brethren and sisters of the Third Order; they may indeed fall into imperfections, but they have a most powerful assistance in rising again; for when the others notice any fault, and find that the private

rebuke, first to be administered by them, is disregarded, they must inform the Superior, that he may make it known to the Father-Master, who must first reprove the offender privately, and afterwards (should he persevere) in the open assembly.

When the faults are considerable, all that is written in chapter x. of the rule must be observed to the letter. Should a fault become public, the offender must be excluded for a certain time from the assembly, and a severe penance must be imposed upon him, to which if he refuse to submit, and his disobedience gives rise to scandal, let him be expelled from the congregation; he is a rotten branch which must be cut off: this is according to the rule of St. Augustine, which commands, that any one shall be expelled who, after having committed a fault, refuses to do penance for it. This rigour, says the holy Doctor, is not cruelty but mercy, which hinders others from being corrupted by bad example, and entangled in the same disorder.

Great prudence should be observed in administering correction; let the brethren and sisters especially take care that they are induced to do so, not from animosity, envy, interest, or passion, but solely from a pure love of Jesus Christ. Wherefore the Father-Master, as also the Superior, when they *receive any* complaints, should be very careful to

consider in what spirit they are made, and when they are well assured of the truth of the matter, and perceive themselves obliged to reprimand the offender, whether they do so in private or in public, let them follow the counsel of St. Paul. "Brethren, if any man be overtaken in a fault, you who are spiritual, instruct such a one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. vi.).

§ 3. *Of the elections.*

There are six officers to be elected by the brethren (as by the sisters), viz. a Prior or Prioress, a Sub-Prior or Sub-Prioress, a Master or Mistress of the Novices, a Sacristan, a Porter, and an Infirmarian.

In the elections, regard must be had only to the virtues and the merit of the persons, without cabal, human respect, or party-spirit. It would be preferable to elect as Prior, Sub-prior, and Master of the Novices, three of the eldest, the most zealous, and the most virtuous. For the other three offices let the most robust and the youngest be chosen, in order that they may be exercised in works of humility and charity.

Let the election take place on the vigil of the feast of the Holy Mother St. Catherine of Siena. At the preceding assembly let the Father-Master

warn them to recommend the matter to God, and to use daily the same prayer as the Apostles, when about to choose a successor to the traitor Judas: "Thou, O Lord, who knowest the hearts of all men, shew unto us which Thou wouldst have chosen."

When all are assembled, let the Father-Master exhort them to consider only the glory of Almighty God, the welfare of the brethren or sisters, and the good of the congregation, in the choice which they are about to make. Let him then propose three for the office of Prior or Prioress, two for that of Sub-prior or Sub-prioress, and three for that of Master or Mistress of the Novices, which in every congregation is the most important charge. As to the Sacristan, the Porter, and the Infirmarian, he may either choose them himself, or, should he think fit, may leave the brethren or sisters to elect whomsoever they may judge to be the most proper for those offices. Let them, then, in the sight of Almighty God, elect those whom they conscientiously believe to be the most fit. Before proceeding to the election, let them say, upon their knees, the hymn *Veni Creator*. The prayers being finished, let each one, beginning with the eldest, go to the Father-Master and say, "Reverend Father, I elect such an one as Prior or Prioress, or as *Sub-Prior*," &c. He will then write down the

name; and having given his own vote, will declare the one who has the majority to be elected, and will then confirm the election.

The duty of the Prior or Prioress is to observe the rule with great exactness themselves, and faithfully to perform all its spiritual exercises, in order that, by their example, the others may be induced to do likewise; to see that the Master or Mistress of the Novices, and all the other officers of the congregation, discharge their duties well; that the brethren or sisters come punctually and regularly to the assemblies, and to admonish those who are negligent; occasionally also to send for the Novices, in order to inquire from them whether they make mental prayer, whether they are assiduous in visiting the prisoners and the afflicted, and whether they have learnt the rule and the ceremonies to be observed; as also to encourage them in labouring with fervour to gain perfection. Let the Prior or Prioress also preside over the assemblies in the absence of the Father-Master; hear the faults, impose the requisite penances, and admonish the brethren or sisters in general of those faults which they have remarked. When the Infirmarian informs them of the sickness of any one of the brethren or sisters, let them appoint those whom they may judge the most proper to assist them; let these be changed every day, lest

the burden be too great upon one; and if the sickness be dangerous, let a list be written of those who are to watch each night, for each night in the week; and upon the Sunday let it be changed, that thus all may partake of the fatigue. If there are a sufficient number of unprofessed Novices, let one of them be appointed each day and night to watch and serve the sick, together with a professed brother or sister.

The Sub-Prior or Prioress have only whatever authority the Superior may delegate to them; but as the aim of all ought to be solely to contribute by their cares to the advancement of the brethren and sisters in holy perfection, therefore the Prior or Prioress ought to give them full authority to govern in their absence; so that the brethren and sisters may obey and respect them. The office of Master or Mistress of the Novices has already been spoken of (Part II. ch. i. § 3); it is therefore unnecessary to repeat the directions there given.

It will be the duty of the Sacristan to sweep the chapel of the congregation on Saturdays, and on the vigils of all great feasts; to keep the altar in good order; to change the hangings according to the feasts, and the colours made use of by the Church; to prepare the seats for the assemblies; and to distribute the tapers at the clothings, professions, or burials of the brethren or sisters.

The Porter or Portress should be careful to arrive first at the chapel on the days of assembly, in order to admit the brethren or sisters; but to allow no externs to enter, except by the express order of the Father-Master or of the Superior: and whenever there is to be any extraordinary assembly, as for a clothing or the like, let them inform the brethren or sisters of the day and hour at which it will take place.

The duty of the Infirmarian is to visit the sick as soon as informed by the Superior of their illness, and to make a report of the state in which they are found; upon which let the Superior write a list, in which two of the congregation shall be deputed each day to assist the sick person; and when it is necessary to watch during the night, let others be appointed, in order that all may share the fatigue. It is the duty of the Infirmarian to inform those who are deputed to watch by the sick of the time appointed to them; also to take charge of the funeral of each departed brother or sister. And in rendering this office, let some one of the Novices be appointed to assist. Let there be also at least four of the congregation always engaged in watching by the corpse of a departed brother or sister (which should be clothed in the religious habit) until it is carried to the church for burial.

The Form of Clothing

OF THE

THIRD ORDER OF ST. DOMINIC.

Priest. In nomine Pa✠tris, et Fi✠lii, et Spiritus✠ Sancti. Amen.*

Priest. What is your petition?

Postulant. God's mercy and yours, and the holy Habit of the Third Order of St. Dominic.†

Priest. Do you continue in your resolution?

Postulant. Yes, by the grace of God.

* When the habit is received solemnly, the scapular, or the entire habit, with the cord of St. Thomas, are to be placed upon the altar on the epistle side. All other peculiarities in the solemn clothing are given as they occur.

Should there be more than one postulant, or should the postulant be a brother, not a sister, the officiating priest will readily make the necessary changes in the questions and the prayers.

† At a solemn clothing or profession, an exhortation should here be made by the Father-Master to the postulant or novice, who should be seated behind a faldstool in front *of the altar.* Care should be taken to place upon the fald*stool a cushion*, with a crucifix upon it.

Priest. May the Lord, who has begun a good work in you, vouchsafe to perfect unto the end your good resolution. Let us invoke the Holy Ghost to our aid.

Then is sung or said, in Latin or English, the Veni Creator Spiritus. *All kneel while the first verse is sung, and then all rise, except the postulant, who continues kneeling.*

Veni Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quæ tu creasti pectora.

Creator Spirit, all divine,
Come visit every soul of thine,
And fill with thy celestial flame,
The bosoms thou thyself didst frame.

Qui Paracletus diceris,
Donum Dei Altissimi;
Fons vivus, ignis, charitas,
Et spiritalis unctio.

O gift of highest God! thy sweet
Consoling name is *Paraclete*,
The *Spring of Life*, the *Fire*, the *Love*,
The *Unction* coming from above.

Tu septiformis munere,
Dextræ Dei tu digitus;
Tu rite promissum Patris,
Sermone ditans guttura.

The mystic sevenfold gifts are thine,
Finger of God's right hand divine;
His gracious promise sent to teach
The tongue a rich and heavenly speech.

Accende lumen sensibus,
Infunde amorem cordibus,

Kindle with *fire* brought from above

Infirma nostri corporis
Virtute firmans perpeti.

Each sense, and fill our hearts with love;
And grant our flesh, so weak and poor,
Thy strength which lasts for evermore.

Hostem repellas longius,
Pacemque dones protinus;
Ductore sic te prævio
Vitemus omne noxium.

Drive far away our deadly foe,
And grant us thy true peace to know; [still,
So we, led by thy guidance
Safely may pass through every ill.

Per te sciamus da Patrem,
Noscamus atque Filium,
Te utriusque Spiritum
Credamus omni tempore.

To us, through thee, the grace be shewn
To know the Father and the Son; [we
And, Spirit of them both, may
For ever hold firm trust in Thee.

Sit laus Patri cum Filio,
Sancto simul Paraclito;
Nobisque mittat Filius
Charisma Sancti Spiritus.
Amen.

To God the Father, and the Son,
And Holy Ghost, the praise be one;
And may Christ send us from above
That Holy Spirit's gifts of love. Amen.

The hymn being ended, the Priest says,

℣. Emitte Spiritum tuum et creabuntur.

℟. Et renovabis faciem *terræ.*

℣. Send forth thy Spirit, and they shall be created.

℟. And thou shalt renew the face of the earth.

℣. Ora pro nobis, beate Pater Dominice.

℟. Ut digni efficiamur promissionibus Christi.

℣. Lætamini in Domino, et exultate justi.

℟. Et gloriamini omnes recti corde.

℣. Salvam fac ancillam tuam.

℟. Deus meus, sperantem in te.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Pray for us, O holy Father St. Dominic.

℟. That we may be made worthy of the promises of Christ.

℣. Be glad in the Lord and rejoice, ye just.

℟. And glory, all ye right of heart.

℣. Save thy servant.

℟. Hoping in thee, O my God.

℣. The Lord be with you.

℟. And with thy spirit.

Oremus.

Let us pray.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti; da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

O God, who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that we may, by the gift of the same Spirit, be always truly wise, and ever rejoice in his consolations.

Concede, quæsumus, Omnipotens Deus, ut famula tua, quæ peccatorum suorum pondere premitur, beati Dominici Confessoris tui, Patris nostri, patrocinio sublevetur.

Grant, we beseech thee, Almighty God, that this thy servant, who is weighed down by the burden of her sins, may be relieved by the intercession of the blessed Dominic, thy Confessor, our father.

Concede, quæsumus, Omnipotens Deus, ut ad melio-

Grant, we beseech thee, Almighty God, that the ex-

rem vitam, Sanctorum tuorum Ordinis nostri exempla hanc famulam tuam provocent; quatenus, quorum sacram pœnitentiæ regulam observare cupit, etiam actiones imitetur.

Prætende, Domine, famulæ tuæ dexteram cœlestis auxilii, ut te toto corde perquirat, et quæ digne postulat assequatur; per Christum Dominum nostrum. Amen.

amples of the Saints of our Order may incite this thy servant to a better life, that she may imitate the actions of those whose holy rule of penance she desires to observe.

Stretch out, O Lord, to this thy servant the right hand of thy heavenly help, that she may seek thee with her whole heart, and obtain that which she faithfully asks; through Jesus Christ our Lord. Amen.

Here, if time permit, the Litany of the B. Virgin may be sung.

BLESSING OF THE SCAPULAR, OR OF THE HABIT.

℣. Adjutorium nostrum in nomine Domini.

℟. Qui fecit cœlum et terram.

℣. Ostende nobis, Domine, misericordiam tuam.

℟. Et salutare tuum da nobis.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. Shew us, O Lord, thy mercy.

℟. And grant us thy salvation.

℣. Lord, hear my prayer.

℟. And let my supplication come to thee.

℣. The Lord be with you.

℟. And with thy spirit.

Oremus.

Domine Jesu Christi, qui tegumen nostræ mortalitatis induere dignatus es, obsecramus immensæ largitatis tuæ abundantiam; ut hoc genus vestimentorum, quod sancti patres ad innocentiæ et humilitatis indicium ferri sanxerunt, ita bene✠dicere digneris, ut quæ hoc usa fuerit, te induere mereatur Christum Dominum.

℟. Amen.

Let us pray.

O Lord Jesus Christ, who didst vouchsafe to put on the covering of our mortality, we beseech thee, of the abundance of thy mercy, that thou wouldest be pleased so to bless this kind of garment, which the holy fathers appointed to be worn in token of innocence and humility, that she who shall be clothed therewith may be found worthy to put on thee, Christ our Lord. ℟. Amen.

Then sprinkling the Scapular with holy water, the Priest says:—

Benedicat hoc scapulare, omnipotens et misericors Dominus, Pa✠ter, et Fi✠lius, et Spiritus ✠ Sanctus.

℟. Amen.

May the almighty and merciful Lord, the Father, the Son, and the Holy Ghost, bless this Scapular.

℟. Amen.

BLESSING OF THE CORD.

℣. Adjutorium nostrum in nomine Domini.

℟. Qui fecit cœlum et terram.

℣. Ostende nobis, Domine, misericordiam tuam.

℟. Et salutare tuum da nobis.

℣. Dominus vobiscum.

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. Shew us, O Lord, thy mercy.

℟. And grant us thy salvation.

℣. The Lord be with you.

℣. Et cum spiritu tuo.

Oremus.

Domine Jesu Christe, Fili Dei vivi, puritatis amator et custos, obsecramus immensam clementiam tuam; ut sicut ministerio angelorum sanctum Thomam Aquinatem cingulo castitatis cingi, atque a labe corporis et animæ præservari fecisti; ita benedicere et sanctificare digneris cingulum istud; ut quæ hoc circa renes reverenter portaverit atque tenuerit, ab omni immunditia mentis et corporis purificetur, atque in exitu suo, per manus sanctorum angelorum, tibi dignè præsentari mereatur; qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

℣. Amen.

℣. And with thy spirit.

Let us pray.

O Lord Jesus Christ, Son of the living God, lover and guardian of purity, we beseech thine infinite mercy, that as thou didst cause St. Thomas Aquinas to be girt by the ministry of angels with the girdle of chastity, to preserve him from all pollution of body and soul; so thou wouldest vouchsafe to bless this girdle, that this thy servant who shall reverently gird herself therewith may be cleansed from all impurity of mind and body, and in the hour of death may, by the hands of the holy angels, be worthily presented before thee, who livest and reignest with God the Father, in the unity of the Holy Spirit, one God, for ever. ℣. Amen.*

The Priest, turning to the Postulant, says,

Eripiat Deus de corde tuo sæculi pompas, quibus abrenunciasti dum baptismum susciperes. ℣. Amen.

May God take out of thy heart the pomps of the world, which thou didst renounce at thy baptism. ℣. Amen.

* *At a solemn* clothing, the Postulant is here conducted *to the altar*, where she kneels before the Father-Master.

Induat te Dominus vestimentis salutis, eaque per gratiam suam munda et immaculata custodias, ut iis digna existas cum Christo ambulare in albis, in regno cœlorum. Amen.

The Lord clothe thee with the garments of salvation, and mayest thou by his grace keep them clean and spotless, that in them thou mayest be worthy to walk with Christ in white, in the kingdom of heaven. Amen.

The Priest then sprinkles the Cord with holy water, and gives it to the Novice, saying,

Præcingat te Dominus zona justitiæ, et cingulo puritatis, quo valeas multiplicitates hujus sæculi in unius Dei amorem colligere, et sub jugo rationis, et Divinæ voluntatis imperio, vinctos rebelles affectus subditos continere.

℟. Amen.

The Lord gird thee with the belt of justice, and with the girdle of purity, whereby thou mayest have strength to gather up the manifold attachments of this world into the love of the one God, and hold thy rebellious affections bound and subject under the yoke of reason, and the dominion of the Divine will.

℟. Amen.

The Priest then gives the Scapular, saying,

Accipe, Soror, sanctum Ordinis nostri Scapulare, potissimam Prædicatoriæ nostræ vestis partem, maternum de cœlo beatissimæ Virginis Mariæ in nos amoris pignus, sub cujus pennis et scapula erit tibi umbraculum ab æstu, et

Receive, Sister, the holy Scapular of our Order, the most distinguished part of our Dominican habit, the maternal pledge from heaven of the love of the Blessed Virgin Mary towards us, under whose wings thou shalt

ab omnibus, tam corporis, quam animæ periculis, in morte propugnaculum et munimen.

℟. Amen.

Ne pereat tibi bonum opus hodiernum, et perditio tua contingat ex te, recordare tuum etiam esse virtutum ornamenta, et candorem innocentiæ, a superbiæ tinea defensare. Scias ergo omnem decorem filiæ Regis esse ab intus, ne dum foris nimium sancta appares, callidus hostis suffuretur sacrificium pœnitentiæ tuæ, et accepta humanæ laudis mercede temporanea, vacua coram Deo appareas, et gloriam æternæ felicitatis amittas.

℟. Amen.

find a shadow from the heat, and a bulwark and defence in death, from all dangers both of body and soul.

℟. Amen.

Lest thou lose the good work of this day, and thy ruin come upon thee from thyself, remember that thou must guard the ornaments of virtue and the whiteness of innocence from the moth of pride. Know, therefore, that all the beauty of the King's daughter is within, lest whilst thou appearest holy outwardly, the cunning foe should rob thee of the sacrifice of penance; and thou, receiving the passing reward of human praise, shouldest appear empty before God, and lose the glory of eternal happiness.

℟. Amen.

The Priest then begins the Te Deum, *either in Latin or English.*

Te Deum laudamus; te Dominum confitemur.

We praise thee, O God; we acknowledge thee to be our Lord.

Te æternum Patrem: omnis terra veneratur.

Thee the Father everlasting, all the earth doth worship.

Tibi omnes angeli : tibi cœli, et universæ potestates,

Tibi Cherubim et Seraphim : incessabili voce proclamant,

Sanctus, sanctus, sanctus : Dominus Deus Sabaoth ;

Pleni sunt cœli et terra : majestatis gloriæ tuæ.

Te gloriosus : Apostolorum chorus;

Te Prophetarum : laudabilis numerus;

Te Martyrum candidatus : laudat exercitus;

Te per orbem terrarum : sancta confitetur Ecclesia;

Patrem : immensæ majestatis.

Venerandum tuum verum: et unicum Filium.

Sanctum quoque : Paraclitum Spiritum.

Tu rex gloriæ : Christe.

Tu Patris : sempiternus es Filius.

Tu ad liberandum suscepturus hominem : non horruisti Virginis uterum.

To thee the angels, to thee the heavens, and all the powers,

To thee the Cherubim and Seraphim cry out without ceasing,

Holy, holy, holy, Lord God of Sabaoth ;

Full are the heavens and the earth of the majesty of thy glory.

Thee the glorious choir of the Apostles,

Thee the laudable company of the Prophets,

Thee the white-robed army of Martyrs, doth praise.

Thee the holy Church throughout the world doth acknowledge.

The Father of incomprehensible majesty.

Thy adorable, true and only Son.

And the Holy Ghost, the Paraclete.

Thou, O Christ, art the King of Glory.

Thou art the everlasting Son of the Father.

Thou being to take upon thee to deliver man, didst not disdain the Virgin's womb.

Tu devicto mortis aculeo : aperuisti credentibus regna cœlorum.

Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.

Tu ad dexteram Dei sedes : in gloria Patris.

Thou sittest at the right hand of God, in the glory of the Father.

Judex crederis : esse venturus.

That we believe to be the judge to come.

Here all kneel.

Te ergo quæsumus tuis famulis subveni : quos pretioso sanguine redemisti.

We beseech thee therefore to help thy servants, whom thou hast redeemed with thy precious blood.

Æterna fac cum sanctis tuis : in gloria numerari.

Make them to be numbered with thy saints in eternal glory.

Salvum fac populum tuum, Domine : et benedic hæreditati tuæ.

O Lord, save thy people, and bless thy inheritance.

Et rege eos : et extolle illos usque in æternum.

And govern them, and exalt them for ever.

Per singulos dies : benedicimus te.

Every day we magnify thee.

Et laudamus nomen tuum in sæculum : et in sæculum sæculi.

And we praise thy name for ever and ever.

Dignare, Domine, die isto: sine peccato nos custodire.

Vouchsafe, O Lord, to keep us this day without sin.

Miserere nostri, Domine : *miserere* nostri.

Have mercy on us, O Lord, have mercy on us.

Fiat misericordia tua, Do-

Let thy mercy, O Lord,

mine super nos : quemadmodum speravimus in te.

In te, Domine, speravi : non confundar in æternum.

be upon us; as we have put our trust in thee.

In thee, O Lord, have I put my trust : let me not be confounded for ever.

After the Te Deum, *the Priest says,*

℣. Benedicamus Patrem, et Filium cum Sancto Spiritu.

℟. Laudemus et superexaltemus eum in sæcula.

℣. Ora pro nobis, beate Pater Dominice.

℟. Ut digni efficiamur promissionibus Christi.

℣. Let us bless the Father, and the Son, with the Holy Spirit.

℟. Let us praise him and magnify him for ever.

℣. Pray for us, O holy Father St. Dominic.

℟. That we may be made worthy of the promises of Christ.

℣. Esto ei, Domine, turris fortitudinis.

℟. A facie inimici.

℣. Be to her, O Lord, a tower of strength.

℟. Against the face of the enemy.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. The Lord be with you.

℟. And with thy spirit.

Oremus.

Deus, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus, tuæ piissimæ Majestati pro collatis pœnitentiæ donis famulæ tuæ gratias agimus, tuam semper clementiam exorantes, ut qui petentibus postulata concedis, eandem

Let us pray.

O God, whose mercies are numberless, and the treasures of whose goodness infinite, we give thanks to thy Divine Majesty for the gifts of penance granted to this thy servant, ever beseeching thy clemency, that thou who grantest the requests of them

famulam tuam non deserens, ad majora obsequia tibi deferenda disponas.

that ask thee, wouldest not forsake her, but dispose her to pay thee more perfect obedience.

Deus, qui famulam tuam a sæculi vanitate conversam, ad bravium supernæ vocationis accendis, gratiam ei qua in te perseveret infunde, ut intercedente beato Dominico Patre nostro, cujus hodierna die pœnitentiæ regulam animose amplexa est, sic ejusdem assidua fiat æmulatrix, ut quod, te donante, nunc incepit, idem, te auxiliante, jugiter in sequentibus valeat adimplere.

O God, who hast incited this thy servant to turn from the vanity of the world, and aim at the prize of a heavenly calling, pour into her grace whereby she may persevere in thee; that, by the intercession of the blessed Dominic our Father, whose rule of penance she has this day courageously embraced, she may become so diligent a follower of his example, that, by thy assistance, she may be enabled constantly hereafter to fulfil that which by thy gift she hath undertaken.

Deus, qui beatæ Catharinæ virginitatis et patientiæ speciali privilegio decoratæ, malignantium spirituum certamina vincere, et in amore tui nominis inconcusse permanere tribuisti, concede quæsumus, ut, ejus imitatione, calcata mundi nequitia, et omnium hostium su-

O God, who didst grant to the blessed Catharine, being adorned with the special privilege of virginity and patience, to triumph over evil spirits, and to abide steadfast in the love of thy name, grant, we beseech thee, that we, in imitation of her, treading under foot the wicked-

peratis insidiis, ad tuam secure gloriam transeamus.

ness of the world, and overcoming the wiles of all our enemies, may safely pass to thy glory.

Domine Jesu Christe, qui pro salute nostra humanam naturam suscipiens, te vestimento carnis induere dignatus es, infunde quæsumus benedictionem tuam sanctam in hanc famulam tuam quam indumentis pœnitentiæ vestivimus, ut tyrociniis ejusdem pœnitentialis regulæ feliciter expletis, te promovente, in mensuram ætatis plenitudinis tuæ gaudens occurrat, qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

℟. Amen.

O Lord Jesus Christ, who, taking upon thee human nature for our salvation, didst vouchsafe to put on the clothing of our flesh, pour out, we beseech thee, thy holy blessing upon this thy servant, whom we have clothed in the garments of penance; that having happily passed through her probation in this penitential rule, she may, by thy grace, joyfully attain to the measure of the age of thy fulness, who livest and reignest with God the Father, in the unity of the Holy Spirit, one God, for ever and ever.

℟. Amen.

The Priest then turns to the Novice, and says, sprinkling her with holy water,

Benedictio Dei omnipotentis, Pa✠tris, et Fi✠lii, et Spiritus✠Sancti, descendat super te, et maneat semper. ℟. Amen.

The blessing of God Almighty, Father, Son, and Holy Ghost, descend upon you, and remain with you always. ℟. Amen.

Form of Profession.

Priest. In nomine Patris, et Filii, et Spiritus Sancti. What is your request?

Novice. God's mercy and yours, to be received to profession.

After a short exhortation to the Novice, the Priest again asks her,

Do you persevere in your resolution?

Novice. Yes, by the grace of God.

Priest. May the Lord, who has begun a good work in you, vouchsafe to perfect unto the end your good resolution. Let us invoke the Holy Ghost to our aid.

Then follows the Veni Creator Spiritus, *either in Latin or English, with the versicles and prayers following, as at the Form of Clothing,* p. 123.

The Novice then says,

Uphold me, O Lord, according to thy word, and I shall live; and let me not be confounded in my expectation.

Priest. Offer to the Lord a sacrifice of praise, and pay to the Most High thy vows.

The Novice, laying both her hands upon the rule, shall then say in a loud voice,*

To the honour of Almighty God, Father, Son, and

* At a solemn profession, the Novice holding a lighted taper in one hand, and supporting with the other the book *of the rule*, kneels before the Father-Master, who must be

Holy Ghost, and of the Blessed Virgin Mary, and of the Blessed St. Dominic, I, Sister N. N., in presence of you N. N. Father-Master [and, N. N. Prioress of the Sisters of Penance of this place] do make profession that it is my will to live according to the rule and form of the Brothers and Sisters of the Blessed Dominic even unto death.

VOW OF CHASTITY.

I [Sister], N., a poor miserable sinner, out of pure love for Jesus Christ, in whose mercy and protection I place all my confidence and strength [of my full and entire free-will, without any constraint whatever, choose this day this same Saviour for my spouse; and in pledge of this spiritual contract I*] here consecrate myself to the Lord, and promise him chastity until death (or for such a time). I also implore his divine grace, that I may fulfil in deed what I here promise in word, and in pledge of my truth I hereto set my signature.†

SISTER N.

the day of in the year of our Lord .

---

seated in front of the altar, having the book of the rule, with the formula of profession laid upon it, in his hands. If there be several novices, they must make their profession one after the other in the same manner.

* When a brother makes the vow of chastity, the words contained between the brackets should be omitted.

† At a public profession, the Novice after having made her profession, must sign her name to the form of profession that she has read, or make a cross in case she cannot write. *This implies* that the form of profession of the novice

Priest. I, Brother N., of the Order of Friar Preachers, in virtue of the powers given me for this end by the lawful superiors of the order, here receive your profession (and your vow); and in the name of the Most Reverend Father-General I make you a participator, both in life and after death, in all the sacrifices, prayers, good works, and merits performed and gained through the mercy of God by all the members of the Order of the Blessed Patriarch St. Dominic throughout the world. In the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Ghost. Amen.

THE BLESSING OF THE RING.*

℣. Adjutorium nostrum in nomine Domini.

℟. Qui fecit cœlum et terram.

℣. Sit nomen Domini benedictum.

℟. Ex hoc nunc et usque in sæculum.

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. Blessed be the name of the Lord.

℟. Now and for evermore.

Oremus.

Creator et Conservator et Salvator humani generis, Da torque gratiæ spiritualis, be-

Let us pray.

O God, the Creator, and Preserver, and Saviour of mankind, giver of spiritual

shall have been written previous to the ceremony in the register appointed for the purpose, together with the age and country of the person, and the year and day of her profession. In the same book should also be entered the date of the death, and the place of burial of the sisters.

* The blessed ring is only to be worn by such of the *sisters as* make the vow of chastity.

ne✠dictionem tuam super hunc annulum immitte, ut quæ eum gestaverit cœlesti virtute, fidem integram, spem firmam, et charitatem perfectam, per intercessionem Beatæ Mariæ semper Virginis, Reginæ Virginum teneat, et sicut sponsa Jesu Christi, castitatis emissum votum inviolate custodiat, atque in puritate mentis et corporis, Agnum sine macula sequatur in vita, ut cum illo post mortem perpetua jucunditate perfruatur, per Christum Dominum nostrum.

℟. Amen.

grace, pour forth thy blessing upon this ring, that she who shall wear it may, by strength from on high, be enabled to maintain her faith entire, her hope stedfast, and her charity perfect, through the intercession of the Blessed Mary ever Virgin, the Queen of Virgins, and, like a true spouse of Jesus Christ, keep inviolate the vow of chastity which she has pronounced; that following the Lamb without spot, in all purity of mind and body in this life, she may with him enjoy everlasting happiness after death, through Christ our Lord.

℟. Amen.

The lighted candle is now taken from the Sister, and the Priest puts the ring on the third finger of her right hand, saying,

I espouse you to Jesus Christ; may he keep you unstained in heart and in body. Receive then the ring of fidelity, the mark of spiritual nuptials, the seal of the Holy Ghost, that you may be, and may be called, the Spouse of Christ, before whom, if you serve him faithfully, you will be crowned eternally. In the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Ghost.

Whether the ring have been given or no, the Crucifix is here put into her right hand by the Priest, saying,

Now far be it from you, dear Sister, that you should glory in any thing, save in the cross of our Lord Jesus Christ. Let this henceforth be a lamp to your feet, and a light to your path. Let it dwell like a bundle of myrrh upon your breast for ever; follow after this the true pattern of penance; for so it becomes you to suffer with Christ, that with Christ you may enter into the glory of the Father for ever. ℟. Amen.

The Priest then begins the Te Deum. *After the* Te Deum *is ended, the Priest says,*

℣. Benedicamus Patrem et Filium cum Sancto Spiritu.

℟. Laudemus et superexaltemus eum in sæcula.

℣. Ora pro nobis, beate Pater Dominice.

℟. Ut digni efficiamur promissionibus Christi.

℣. Ora pro nobis, beata Catharina.

℟. Ut digni efficiamur promissionibus Christi.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

Oremus.

Odorem suavitatis sacri-

℣. Let us bless the Father, and the Son, with the Holy Spirit.

℟. Let us praise and exalt him above all for ever.

℣. Pray for us, O holy Father St. Dominic.

℟. That we may be made worthy of the promises of Christ.

℣. Pray for us, O blessed St. Catharine.

℟. That we may be made worthy of the promises of Christ.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Receive, we beseech thee,

ficii cordis cum gratiarum actionibus suscipe, quæsumus, Domine, et præsta; ut quam per annum exaudire, et incolumem servare dignatus es, ab omni imposterum animæ et corporis adversitate custodias, ut in tuo servitio perseverans, in tuo amore concrescat.

O Lord, the sweet savour of the sacrifice of our thankful hearts; and grant, as thou hast been pleased to hear the prayer of this thy servant and to keep her safe for one year, so for the time to come thou wouldst vouchsafe to keep her from all adversity both of body and soul, that, persevering in thy service, she may grow continually in thy love.

Deus, qui renuntiantibus sæculo mansiones paras in cœlo, dita cor famulæ tuæ cœlestibus bonis, ut, intercedente beato Dominico Patre nostro, sic concordet vita illius cum pœnitentiæ nomine, ut professio illius semper sentiatur in opere.

O God, who dost prepare mansions in heaven for those who forsake the world, enrich the heart of this thy servant with heavenly gifts, that through the intercession of the blessed Dominic our Father, her life may so agree with her name of penance, that her profession may be always manifest in her works.

Deus, qui beatæ Catharinæ virginitatis et patientiæ speciali privilegio decoratæ, malignantium spirituum certamina vincere, et in amore tui nominis inconcusse permanere tribuisti, concede, quæsumus, ut, ejus imitatione, calcata mundi nequi-

O God, who didst grant to the blessed Catharine, being adorned with the special privilege of virginity and patience, to triumph over evil spirits, and to abide stedfast in the love of thy name, grant, we beseech thee, that we, in imitation of her, treading un-

tia, et omnium hostium superatis insidiis, ad tuam secure gloriam transeamus, per Christum Dominum nostrum.

℟. Amen.

Benedictio Dei omnipotentis Pa✠tris, et Fi✠lii, et Spiritus✠Sancti, descendat super te, et maneat semper.

℟. Amen.

der foot the wickedness of the world, and overcoming the wiles of all our enemies, may safely pass to thy glory, through Christ our Lord.

℟. Amen.

May the blessing of God Almighty, Father, Son, and Holy Ghost, descend upon you, and remain with you always.

℟. Amen.

ABSOLUTIO,

seu Indulgentiæ impartiendæ Confratribus Rosarii in articulo mortis constitutis.

Dicto Confiteor, etc., *Pater spiritualis dicat* Misereatur, &c., Indulgentiam, &c.

Deinde,

Dominus noster Jesus Christus, Filius Dei vivi, qui B. Petro Apostolo suo dedit potestatem ligandi atque solvendi, per suam piissimam misericordiam recipiat confessionem tuam, et remittat tibi omnia peccata, quæcumque et quomodocumque in *toto vitæ* decursu commisisti; *de quibus* corde contritus, et

ABSOLUTION,

or Indulgence to be imparted to the members of the Confraternity of the Rosary in the hour of death.

The Confiteor *having been said, the Priest shall say,* The Lord have mercy, &c., The almighty and merciful Lord, &c. *Then,*

May our Lord Jesus Christ, the Son of the living God, who gave to his blessed Apostle Peter the power of binding and loosing, of his most gracious mercy receive thy confession, and forgive thee all the sins, whatsoever they may be, which thou hast in any way committed in the whole course of thy life,

ore confessus es, restituens tibi stolam primam, quam in baptismate recepisti. Et per Indulgentiam Plenariam a Summis Pontificibus Innocentio Octavo et Pio Quinto Confratribus Sanctissimi Rosarii in articulo mortis constitutis concessam, liberet te a præsentis et futuræ vitæ pœnis, dignetur Purgatorii cruciatus remittere, portas inferi claudere, Paradisi januam aperire: teque ad gaudia sempiterna perducere, per sacratissima suæ vitæ, passionis, et glorificationis mysteria sanctissimo Rosario comprehensa. Qui, cum Patre et Spiritu Sancto Deus unus vivit et regnat in sæcula sæculorum. Amen.

which with a contrite heart thou hast confessed with thy mouth, restoring to thee that first robe which thou didst receive in thy baptism. And by the Plenary Indulgence granted to the members of the Confraternity of the Rosary in the hour of death by the Sovereign Pontiffs Innocent VIII. and Pius V., may he deliver thee from the pains of this present life and of that which is to come. May he be pleased to remit the torments of Purgatory, to close the gates of hell, to open the door of Paradise, and to bring thee to everlasting joy, through the most sacred mysteries of his life, passion, and glorification, included in the most holy Rosary. Who with the Father and the Holy Spirit liveth and reigneth one God, world without end. Amen.

Forma Absolutionis generalis.

Confiteor Deo omnipotenti et Beatæ Mariæ semper

Form of general Absolution (of faults against the Rule).

I confess to Almighty God, to Blessed Mary ever a vir-

Virgini, et Beato Dominico Patri nostro, et omnibus Sanctis et tibi, Pater, quia peccavi nimis, cogitatione, locutione, opere, et omissione, mea culpa; precor Beatam Mariam semper Virginem, et Beatum Dominicum Patrem nostrum, et omnes Sanctos, et te, Pater, orare pro me.

gin, to Blessed Dominic our father, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word, deed, and omission, through my fault. I beseech the Blessed Mary ever a virgin, the Blessed Dominic our father, all the Saints, and you, Father, to pray for me.

Dicat Sacerdos,

Misereatur tui, etc.

The Priest shall say,

The Lord have mercy, &c.

In quantum se extendunt gratiæ et privilegia ordini nostro indulta, mihi commissa, et vobis concessa, ego absolvo vos ab omni transgressione regulæ, ut sitis absoluti hic, et ante tribunal Domini nostri Jesu Christi, habeatisque vitam æternam, et vivatis in sæcula sæculorum. Amen.

As far as the graces and privileges granted to our order, committed to me and conceded to you, extend, I absolve you from every transgression of the rule, that you may be absolved here and before the tribunal of our Lord Jesus Christ, and may have life everlasting, and live for ever and ever. Amen.

Postea pœnitentiam injungat ad libitum suum.

Afterwards he shall enjoin a penance at his discretion.

Benedictio Sancti Dominici Patris nostri.

The Blessing of our Holy Father St. Dominic (for the sick).

Ponat Sacerdos utramque

The Priest, laying both hands

manum super caput infirmi, et dicat orationem de B. Vincentio, qua utebatur Beatus Ludovicus Bertrandus.

Super ægros manus imponent, et bene habebunt. Jesus Mariæ Filius, mundi salus, et Dominus, qui te traxit ad fidem Catholicam, te in ea conservet, et beatum faciat, et meritis Beatæ Virginis Mariæ, et Beati Dominici patris nostri, et Beati Vincentii, et omnium Sanctorum, te ab hac infirmitate liberare dignetur.

on the head of the sick person, shall say the prayer of the Blessed Vincent, which the Blessed Lewis Bertrand was wont to use.

They shall lay hands upon the sick, and they shall recover. May Jesus the Son of Mary, the Saviour and Lord of the world, who brought thee to the Catholic faith, keep thee in the same, and bless thee; and by the merits of the Blessed Virgin Mary, and the Blessed Dominic our father, and the Blessed Vincent, and all the Saints, be pleased to deliver thee from this sickness.

Postea dicat initium S. Evangelii secundum Joannem, "In principio," etc., *totum dicatur, vel Evangelium Marci*, "Recumbentibus," etc.

Then let him say the beginning of the Gospel of St. John, "In the beginning," &c., *to* "full of grace and truth," *or the last few verses of the Gospel of St. Mark, beginning with* "he appeared to the eleven," &c.

Postea subjungat, dicens,

Dominus Jesus Christus apud te sit, ut te defendat; intra te sit, ut te conservet; ante te sit, ut te deducat;

Then he shall say,

May the Lord Jesus Christ be with thee to defend thee; may he be within thee to preserve thee; may he be before

post te sit, ut te custodiat; super te sit, ut te benedicat. Qui cum Patre, et Spiritu Sancto, in unitate perfecta, vivit et regnat in sæcula sæculorum. Amen.

thee to lead thee; may he be behind thee to guard thee; may he be over thee to bless thee. Who with the Father and the Holy Spirit liveth and reigneth, in perfect unity, for ever and ever. Amen.

Benedictio Dei omnipotentis, Patris, et Filii, et Spiritus Sancti, descendat super te, et maneat semper. Amen.

May the blessing of God Almighty, the Father, the Son, and the Holy Ghost, descend upon thee, and remain with thee always. Amen.

THE END.

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